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A Reformed Weekly

JUNE 12, 1992/47th year of publication/No. 2311

Thinkbit:
Marian Van Til to friend who became a father recently: "Where is Margaret?"
Marty: She's out shopping and I'm babysitting."
Marian: "Marty, what you're doing is not babysitting; it's called parenting!"

Government to help employ single welfare moms

Bill Fledderus

OTTAWA — For some people, getting a job means a loss of income. While most welfare recipients would rather be working than receiving social assistance, many — especially those with little previous work experience — find the starting pay of the jobs they qualify for too low to sustain their family needs.

Since accepting a job means losing all welfare benefits, becoming employed can actually mean a sizable drop in income lasting for several years. Single welfare parents, for example, often cannot afford the short-term cut in income that the switch requires, despite employer promises of increased wages in the long term (such as after a probationary period or completion of an on-the-job training program).

In response to this conundrum, the federal government recently allocated

See **SINGLE** -- p. 3...

Mennonites seek military regulations re: conscientious objection

Marian Van Til

OTTAWA — Unlike the U.S. and many other Western nations, Canada has no policy which governs the treatment of military personnel who become conscientious objectors. But Mennonites, the Society of Friends (Quakers), Brethren in Christ and a few other anabaptist groups have traditionally been pacifists or "peace churches."

So because it's an issue close to them, the Mennonite Central Committee (MCC) is working to get specific regulations regarding conscientious objection.

Representatives of MCC, with the support of various denominations and the Canadian Council of Churches, met recently with Department of Defence military lawyers to call attention to the problem.

The meeting came about as a result of the experience of a Brian Palmer, a former army private who attends Toronto's Yorkdale Community Church (Mennonite Brethren). Palmer joined the Canadian Forces for a three-year term but soon realized "that if called upon to do so he would not be able to kill someone," says Bill Janzen, director of MCC's Ottawa office and initiator and leader of the delegation to the Defence Department. Palmer himself explained his position to the military lawyers at the meeting.

"But more than that," adds Janzen, "after he first felt that he wouldn't shoot to kill he realized he might not be able to protect his colleagues. The military officials really understood *that*. They don't want to have to worry that there's a weak link in the system anymore than Brian wanted to be there."

No honourable release

Palmer tried to get a release from the army for religious and moral reasons but was refused a discharge and was

See **CONSCIENTIOUS** -- p. 6...

Photo: C.C. files

Training to kill someone in combat is just not something a conscientious objector can do.

United Nations tries to oversee rebuilding of Cambodia

Returning Cambodian refugees. Photo: World Vision Canada

Bill Fledderus with files from *The Christian Science Monitor*

PHNOM PENH, Cambodia — A dedicated, blundering, overstretched United Nations is struggling to prove its ability to play a more empowered, central role in the so-called new world order.

The international organization has the unenviable job of overseeing the return of 360,000 Cambodian refugees, administering the entire country, demobilizing its four rival armies (who have been fighting each other for 20 years) and holding elections.

It has to cope with a crippled infrastructure, a countryside where education, medical care and sanitation services have collapsed, a corrupt civil service and a population which, after a generation of civil war, is suspicious of everyone and consumed by self-interest. Cambodian merchants are already raising their prices in order to make a profit from the influx of wealthy UN workers.

And just to make the effort a little more challenging, UN workers face a shortage of money, a plethora of landmines and a mid-1993 deadline. After that time, international funding is scheduled to end.

Plan to bring salvation

Khmer Rouge rebels, the former Phnom Penh government and two other warring factions signed an international peace plan on October 23, 1991, to end their 20-year civil war. Much of the initiative for the plan from within the UN came from Australia, and eventually other Western powers promised to pay for it.

The plan, which came two years after Vietnam announced it was withdrawing its troops from the country, was proclaimed to be the salvation of a long-suffering people. The UN expected to bring in 15,900 peace-keeping troops, 3,600 police officers and 2,400 administrators at a cost of $2 billion. Thirty per cent of the cost was set to come from the United States.

Restoration brings new woes

However, Cambodian development and aid workers who know the situation well have had reservations about any kind of "quick fix" from the start, they say. Two veteran Christian agencies on the Cambodian scene are World Vision Canada and the Mennonite Central Committee (MCC).

It should have been evident from the beginning that the UN plan was fraught with problems," says William Janzen of MCC.

"We have hope for the UN plan, of course," adds Phil Maher of World Vision Canada, "But we can't help seeing the huge obstacles and difficulties it faces."

Cambodian fighters may believe in the UN vision for a new Cambodia, says Maher, but they will surely try to hedge their bets by burying their weapons and hiding them in case they will be needed again.

Diplomats, UN officials and other aid experts agree that implementation of the plan has not gone well.

Difficult task

"Financial headaches, bureaucratic ponderousness, competing demands from Yugoslavia and other hot spots, and damaging delays in getting the UN

See **U.N.** -- p. 2...

In this issue:

Of caterpillars and do, re, mi. . . . p. 5
Wolves are not the devilish killers of popular lore. . . . . pp. 10-11
Canoeing can be dangerous, the Schraa family found out. . . . p. 12-13

U.N. action in Cambodia faces mines and Khmer Rouge

...continued from p. 1

into Cambodia have set back the process," writes Sheila Tefft of *The Christian Science Monitor*. The setbacks have placed an incredible amount of pressure on the deadline-bound operation.

Countries have pledged hesitantly, so that only 3,800 military personnel, 200 police officers and 200 administrators have been sent so far, according to Tefft. More will be sent as needed, but UN military presence is now expected to reach no more than 8,500.

What's more, the UN has been trying to resettle all the returning refugees on farms even though many have become accustomed to an urban style of life during their long exile. Most stayed in refugee camps in Thailand which offered an array of services which peasants in rural Cambodia will now have to learn to do without. More than 50 per cent of the refugees are between the ages of 15 and 30 and many have never seen Cambodia.

"Many diplomats and aid workers contend [the rural repatriation] has been a misconceived and badly executed policy," writes Tefft. The UN High Commission for Refugees has now realized its error and is studying new options, including providing houses without attached land and opening food distribution points in towns, she says.

More than half the available land in the western half of the province of Battambang is mined, reports Tefft. Refugees have long wanted to resettle there because Battambang is a fertile area and is close to Thailand. (See related story on this page.)

Khmer Rouge gaining new support

UN workers have also had to face post-treaty battles between Khmer Rouge forces and troops loyal to the former government. It appears the Khmer Rouge is determined to maintain its influence over northern Cambodia in any way possible, including claiming control of important roads and villages, in order to assure votes in the planned mid-1993 election.

Nonetheless, over the next few weeks UN military forces still plan to begin the 70 per cent disarmament called for in the treaty, despite the limited co-operation it is receiving from the Khmer Rouge. The UN has been given assurances that Khmer Rouge leaders, the notorious Pol Pot among them, are ready to wash their hands of former atrocities and participate in the political process.

Reports suggest that the Khmer Rouge forces have funded themselves through cross-border sales of timber, gems and weapons.

The group's continuing strident anti-Vietnamese rhetoric, condemnation of official corruption and village food and assistance programs appear to be winning it increasing respect with a new generation of rural Cambodians.

Facing an uncertain future. Photo: World Vision Canada

But for older Cambodians who witnessed the genocidal practices of the Khmer Rouge of the 1970s, seeing them back in power would be the worst nightmare imaginable.

Alberta nurse sets up Cambodia refugee clinic

COCHRANE, Alta. (World Vision Release) — As several thousand United Nations peacekeepers strive to end civil war in Cambodia and put the country on its feet again, an Alberta nurse and a British midwife are helping to care for thousands of refugees.

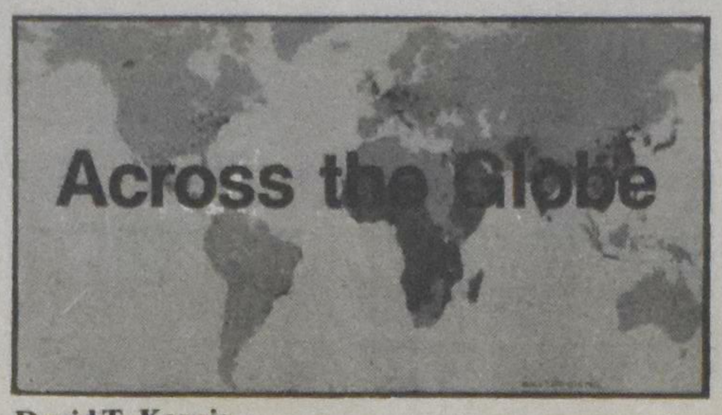
Pepita Wilson left her Calgary nursing job and her home in Cochrane on June 8 to set up a health clinic for a community of 173,000 returned refugees in the Cambodian province of Battambang.

"I went through a period of debating, particularly when I heard about the malaria in that area," says the 31-year-old nurse. "There is a strain of malaria which has no known treatment. I also heard about the Khmer Rouge going into Phnom Penh and attacking the city, and about the mines that kill 100 Cambodians a month. But even death isn't really something I'm frightened of."

Wilson will be the senior primary health care giver for a new maternal and child health program run by World Vision. She will meet her single co-worker, a British midwife, for the first time when they arrive in Cambodia.

Wilson developed a global conscience when she was very young: she moved with her family through five different countries before finally settling down to high school and nursing school here in Canada.

Through its new project, World Vision will bring prenatal and postnatal child care to an area where thousands of former refugees are returning every week. It also operates Cambodia's National Pediatric Hospital in Phnom Penh.



David T. Koyzis

Mapping the world no easy task

Ever since I can remember I have always been fascinated by maps. When I was about four years old my parents gave me a set of geographic flashcards containing maps of such exotic-sounding places as Cambodia and French West Africa. By now I have a small collection of old atlases, each of which captures the shape of the world at a particular historical moment. One of my older volumes was published in 1901 and contains between its tattered covers a pre-World War I order which would shortly disappear.

These days the world's cartographers must be spending a lot of sleepless nights. Last year, *National Geographic* promised to publish a new fold-out insert map of Europe sometime in 1992, and I am now eagerly awaiting its arrival between the pages of a forthcoming issue. I imagine the publishers are now regretting this promise, because putting together such a map can hardly be a simple matter anymore, given all the political changes on that continent in recent months.

How do you classify?

The drawing of maps has, of course, never been easy. The head offices at Rand McNally and Hammond are constantly having to make decisions as to where to draw borders and what colours to use for which countries and their territories. Should they show different colours for say, the nominally independent South African black homelands, such as Transkei, Ciskei and Venda, which are recognized only by Pretoria? Should they indicate the existence of a Turkish Republic of Northern Cyprus, a country regarded as illegal by the entire world outside of Turkey? What about East Timor, which has been illegally occupied by Indonesia since 1975?

There are no ready answers to such questions, and different mapmakers have adopted different policies. However, there is a tendency among most to portray *de facto* situations. In other words, if a visitor has to secure a Moroccan visa to go to the Western Sahara, then that territory is likely to be shown as part of Morocco, whatever legal niceties are involved. For some 50 years *National Geographic* maps stated solemnly that the United States did not recognize the incorporation of the three Baltic states into the Soviet Union in 1940, yet Lithuania, Latvia and Estonia were visibly indistinguishable from the rest of that country on those same maps.

For the present it appears that 15 sovereign states have replaced the defunct Soviet Union, and these are being admitted to the appropriate international bodies such as the United Nations and the Conference on Security and Co-operation in Europe. These same organizations are now reluctantly recognizing the disintegration of Yugoslavia into four — possibly five — independent republics.

Swiss cheese Russia

Yet most of these new countries are plagued by their own secession problems. In March the Republic of Tatarstan, which is completely surrounded by Russian territory, voted in a referendum in favour of sovereignty. Other similar ethnic republics are moving in the same direction. This suggests that cartographers perhaps ought to collaborate with the makers of Swiss cheese to produce the perfect map of the new Russia!

Naturally, it is difficult to keep up with these changes. Only now are the bookstores beginning to stock atlases without two Germanys. These are likely to become collector's items in due time, since they portray a united Germany, a united Yugoslavia *and* a united Soviet Union — a situation which endured for a little less than a year. It will probably take until the middle of the decade, if no longer, before the shape of the new Europe — and much of the rest of the world — becomes clear. Until then we can expect our maps to be somewhat inaccurate and perhaps even a bit speculative.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

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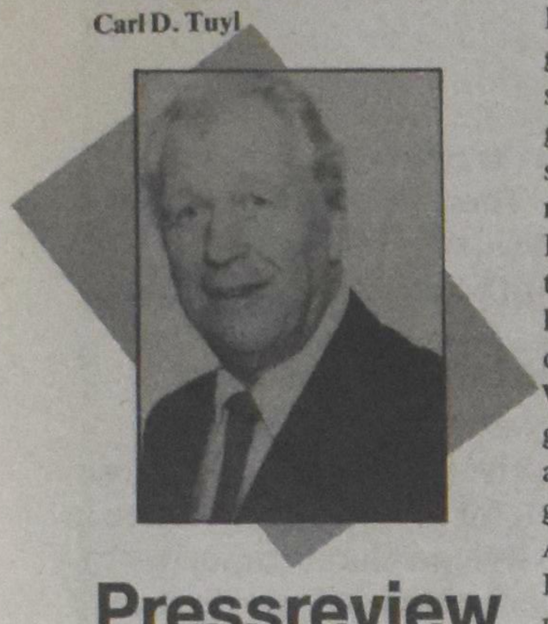
Pressreview

Carl D. Tuyl



Time out! Break into the bustle! Constitutional ministers went home for an eight-day recuperative intermission. Senate reform and Quebec's demand for veto power over that eventual reform constituted the unsolvable problem. The country is getting so tired of the whole process that most people would not mind if the negotiators were stranded on an uncharted atol, not to be heard from till well in the 21st century. Gilligan's Island seems to be a suitable venue for the next conference. Many Canadians are by now experiencing the constitutional talks like a long bout with a painful illness.

That whole triple-E Senate thing does not fit into our parliamentary system. It is as foreign to our democratic structure as the Pope to Presbyterian church government. The Senate is supposed to be the body that gives proposed legislation sober second thought and makes recommendations to the House of Commons based on that reflection. A Senate with legislative power would make of our country a house divided. We already have more levels of government than we can afford. We need less government not more. Anyway, B.C. Premier Mike Harcourt promised that the people in his province will get the chance to vote on any forthcoming constitutional deal.

★ ★ ★

Jacques Parizeau is like an evangelist who recruits new members from other churches. He urges his faithful to be warm, receptive and friendly toward people who would consider joining the P.Q. He acknowledged that hard-line separatists like himself may have been too arrogant. The past tense of that statement was a wrong verb form.

★ ★ ★

The *Globe and Mail* reports that we are crawling from the recession's wreckage. There has been economic growth for three consecutive months. And guess what? Monsieur is gaining in popularity. There's an ophthalmologist (an eye doctor) driving around hereabouts with the licence plate: "CME2C." Cute! My son, not familiar with the fine print of the Christian Reformed Church Order, suggests that I get a plate saying: "EX REV." My physician, on the other hand, proposes: "LOSE-W8." I'll just keep the old plates, I guess.

★ ★ ★

The government's fiscal 1991-1992 year ended on March 31. We were just about $33 billion short. We go from shortage to deficit and from deficit to bankruptcy and management by muddle; and we keep talking about it as if money were a non-exhaustible resource. It might be so in Ottawa's Nintendo-land atmosphere but it certainly isn't with those who must pay the bills.

★ ★ ★

Don't hold your breath about the Earth Summit. The *Globe and Mail's* environment section put our problem succinctly in one headline: "Too many riders on Spaceship Earth." Byron wrote already in 1812, "Man marks the earth with ruin." The Pope however doesn't think so. We do live, though, at the edge of global catastrophe. The earth can only give so much. The European Commissioner for the Environment, Carlo Ripa di Meana, will boycott the Earth Summit in protest against the refusal of the rich countries to commit themselves to serious action to defend the global environment.

★ ★ ★

I read in *The Wittenburg Door*, my favourite religious publication, "Too many church services start at 11:00 sharp and end at 12:00 dull." I read that magazine by the way in the Calvin Library where they have grafitti in Latin in the toilet. Scholars ever!

★ ★ ★

NAFTA — the North American Free Trade Agreement — is a-comin'. Negotiations are already in an advanced stage. I also keep being fascinated by that Yankee election tournament which goes on and on and on like the vote counting in the Philippines. Ross Perot, who is running almost neck-and-neck with the incumbent president, said that he would not hire adulterers. A noble objective, which might be somewhat difficult to realize.

★ ★ ★

Cease-fire agreements between Serbs and Croats have a life span considerably less than that of a fruit fly. Even from that evil, some good has come: Spain, whose Inquisition persecuted Jews 500 years ago, has granted asylum to 57 Bosnians who are the direct descendants of Jews expelled by King Ferdinand and Queen Isabella — the couple that financed the discovery of America, remember? Italy's government, if it can be called that, is stepping up its fight against the Mafia. And the man with the perpetual five o'clock shadow, Arafat, had emergency brain surgery to remove a blood clot. Jewish-Arab hostilities continue unabated. Palestinians kill Jewish civilians and everybody and his aunt retaliates.

★ ★ ★

Every day, it seems, another illusion blows up in my face. Now I found out that there really is no self-cleaning oven; it's just a come-on. (Tell that to people who have them.) If you are my age you will remember the drone of bombers on their way to German targets. A statue of Sir Arthur Harris, English bomber commander, was just unveiled in London, but paint-throwing protesters disrupted the ceremony. On TV I also heard a German official condemn the honouring of Sir Arthur. All the while, I recalled the bloody flattening of Rotterdam. I can still see the red glow of its flames on the horizon. My long-term memory is really kicking in these days. It does not make me kinder and gentler with respect to the past.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Church.

Single welfare parents to receive income supplement

...continued from p. 1

$50 million for experimental self-sufficiency projects in British Columbia and New Brunswick. The Social Assistance Recipients Self Sufficiency Project (SARSS) will operate over the next five years. It aims to help single parents who have been on welfare for at least one year.

'Earning supplements'

Job-ready welfare recipients who volunteer for the program (up to 3,500 in B.C. and 1,500 in N.B.) and obtain employment will receive earning supplements for up to three years, so that their drop in income is not so drastic.

The supplements will make up half the difference between what the participant actually earns and a target. For example, the target will initially be set at $25,000 in New Brunswick. Therefore, someone earning $10,000 per year would receive a supplement of $7,500 and someone making $20,000 would get $2,500.

The earning supplements will be adjusted to take into account the number of hours worked and the average wages in the community. Each time an individual gets a raise, the supplements will be slightly cut until eventually they can be phased out.

SARSS will also give job search training, career advice and counselling about money management and workplace practices. It also includes a research component to assess individual participants beyond the supplemental pay period.

Prefer to work

The project was developed by the federal ministry of employment and immigration (EI) in co-operation with the provinces and advisory groups including representatives of business, labour and education.

"Most people, if given a choice, prefer to work," says EI minister Bernard Valcourt. He hopes the program will "reduce dependency and encourage individuals to acquire new skills, get jobs and keep them."

Depending on the costs and effectiveness of the program during this five-year test, it may eventually be offered to welfare recipients in the rest of Canada.

Competition destroys culture of 'no secrets' says farm researcher

GUELPH, Ont. (CFFO) — Farmers should ignore the trendy wisdom about becoming more competitive and, instead, stick to seeing other farmers as colleagues, says the researcher of the Christian Farmers Federation of Ontario (CFFO).

"There's a lot of misguided rhetoric in the media suggesting that you are supposed to be competitors," says Elbert van Donkersgoed, CFFO research director, in the text of a speech he gave to CFFO information meetings in Rainy River, Renfrew and Thunder Bay early this spring.

"The family farm has been and remains the dominant farm structure in Ontario agriculture for some very good reasons," van Donkersgoed says. "The most important reason is the long-term willingness and commitment of Ontario's farmers to work as colleagues."

"Anyone who sees his fellow farmers as colleagues and works with them on that basis will stay ahead of those who want to bring a different kind of farm structure to agriculture," says van Donkersgoed. "Because we've operated as colleagues for decades, the family farm has remained strong."

Van Donkersgoed identifies the most important aspect of being colleagues as "no secrets."

"Rural Ontario has a culture of 'no secrets'", says van Donkersgoed. "We tell our neighbours, our friends and our associates all about our successes and our failures. We learn from the successes of our neighbours; they in turn, learn from our mistakes."

But van Donkersgoed sounded a warning that the current rhetoric about competitiveness will undermine this enduring culture.

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- *provides opportunities for contact and discussion for the Christian community.*

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What to do about negative peer groups

The teenage world was a strange world at the best of times and is still much misunderstood and maligned, according to some teenagers interviewed in a national paper. The Royal Ontario Museum in Toronto has made teens the subject of a major exhibition called "Teenagers: Making Choices in the 1990s." The exhibition includes video clips of interviews with teens from five subcultures: preppies, hippies, punks, rockers and the rap music-influenced B-boys and B-girls. The groups have been or are often distinguished by the music they listen to and the clothes they wear.

Not all peer groups are represented at the ROM exhibition apparently. According to a ROM spokesperson, there are now at least 15 discernibly different groups or subcultures among teens because of the accumulation of groups over the years. Yet "all teens share pretty much the same philosophy and values," he says. "There is a culture of adolescence that spans the whole globe."

The need to belong

Teenagers are very susceptible to peer pressure. They often do not have a strong enough sense of their own identity to be able to stand up to the cluster of expectations that surrounds them. With many young people mentally cut off from parents and other significant adults, partly through music and other lifestyle choices, partly through parental neglect, peer groups have become trend-setting environments for them.

This fact was highlighted recently in an article in *The Toronto Star* which reported on an attempt by some Cornwall, Ont. teenagers to form a new group of teens in favour of chastity. Apparently the dominant peer groups in many schools look down on chastity and this new group felt that they needed support for their lifestyle objectives. This new group believes that chastity is right and it avoids "the hassle and the trouble" of premarital sex.

Some kids ridicule them for promoting chastity. The report mentions two forms of ridicule: "You're a goody, goody," or "You're doing this because you can't get it [sex] anyway." The first one appeals to the desire not to be seen as seeking the approval of adults. Adults generally want kids to behave and it's not cool to give in to that. The second one appeals to the desire to be sexually attractive to the other sex and to gain status among friends.

Nothing better to do

That peer groups have become a dangerous by-product of schooling became obvious in a recent riot on Toronto Island. High school students from various parts of the city had heard by word of mouth that June 1 was "goof-off day" and that skipping students would congregate on Toronto Island. Since they had nothing constructive to do there, it was little wonder that many of them got into trouble.

Four hours of violent skirmishes erupted. The result was that young people and police were beaten up and several people were arrested. Police escorted 2,500 youths back to the mainland, where they milled about for a while. A youth got stabbed there and police chased vandals through a mall.

These were not the actions of a well-established gang. These were the outworking of peer groups formed at city schools. These teens were bored and just wanted to have some fun.

No power to influence teens

Many large city schools seem powerless against these negative peer groups. There are a number of reasons for this. Public education in its insistence on serving a pluralistic society by means of one school system has an extremely difficult time espousing certain values. It's caught in the predicament of having to serve a community that is so diverse that educators dare not assert any one value system. Schools receive very little support from a society that does not model love, restraint and good moral behaviour. Authority is not respected by many young people and not upheld by many parents or the school itself.

Other reasons are that schools are too far removed from the parents and families they serve. Large schools have a tendency to become impersonal places, so that students have to resort to peer support. The school is surrounded by a city with numerous people places and entertainment centres that act as a strong magnet, easily pulling young people into unproductive behaviour.

Educators themselves are better trained in treating symptoms than in attacking the disease. One Toronto-area teacher went looking for lesson plans and teaching materials on sexual abstinence and discovered that there was nothing out there. The teacher did find plenty on condoms and sexually transmitted diseases.

Can anything be done?

Peer groups are important in shaping the future citizens of this country. It's becoming more and more evident that schools and society are losing control in this important area of influence. What can be done?

The problem is one of immense magnitude. Sometimes it seems that only those young people who are born into a loving family that finds itself in a strong faith community have a fighting chance against the modern subcultures of our time. But where does that solution leave those young people who are not that fortunate?

We have to keep on working in whatever area of society we can bring renewal and hope. That means tremendous challenges for parents, for social workers, for city planners, for educators, for police, for churches, for employers, for neighbours and for politicians. Schools by themselves are not able to pull it off.

But one major change for schools might bring some good results. We believe that public schools should be smaller than they often are and should be placed in the hands of smaller communities that set their own standards and values according to an agreed-upon worldview.

It's quite obvious that the present public school system is powerless. And it will remain so if the society that fosters these many subcultures continues to reject God's covenant of peace and instead promotes the pipe dream of happiness for every autonomous individual in a value-free and prosperity-driven society.

BW

Poetry/Essays

Chat with a caterpillar

One day, as I paced a lonely road
and the autumn winds blew chiller
I overtook, amid the dust
a hastening caterpillar.

"Whither away, my little friend
in your suit of black and brown?
Some pressing business must this day
be taking you to town."

The caterpillar looked at me,
then smiled and humped his back.
"Do you think I can travel safely"
she asked, "in the wagon track?"

"I'm a little afraid of the wagons,
but it looks so smooth and straight
and I'm very much in a hurry,
for I have to keep a date."

"I'll watch the track for danger"
I answered and looked behind,
"But I'd like to know your errand —
that is: if you wouldn't mind!"

"It's rather a difficult matter"
said she, "to understand —
But I feel that a change awaits me
and the hour is close at hand."

"I must wrap myself in a garment
shut up from the sun and the air —
I must hide me away in a dark place
so that none may find me there."

"It's a very delicate process
and I hope I shall not die."
The caterpillar looked anxious,
but I answered: "So do I."

"And now," she said, "with your pardon
(yet I trust I have some claim)
Is yours a similar errand?"
And I told her: "Much the same"

"And do you come out of the darkness
with a pair of beautiful wings
that bear you aloft past the tree-tops
and the place where the oriole sings?"

"Oh yes," I said, "that's the problem
and let him solve it who can.
I'll answer for you, my insect
but the case may be diff'rent with man."

"For some hold that he soars immortal
outlasting the sun and the moon.
And some that he lies forever
unwakened in his blind cocoon."

But the caterpillar was pausing
to look at a high stone wall.
"It ought to be snug for the winter
if it isn't too warm in the fall."

"I'll think I'll just try that crevice —
the one about six feet high."
So she smiled and bowed and nodded.
And I bowed and we said: "Good-bye."

(From a 1939 high school reader: **Living English***).*

The bigger, the better

Ron Dube

Every Sunday Grandpa went through the same ritual with his three-year-old granddaughter. The special laughter and excitement which grandpas gush when they're around grandchildren filled the room as he would extend an open hand with two coins in it. One was a dime and the other a nickel. The little girl was invited to take one coin to keep for herself.

She never failed to take the nickel. After all, she would think, it was the bigger coin so it had to be worth more; it had to be better. This weekly ritual was repeated for many years until her piggy bank was full and ready to be emptied for her first purchase.

It was only then that she discovered that nickels are worth only half as much as dimes. There was great laughter on the part of Grandpa as his granddaughter explained her discovery.

But you can imagine her surprise when, with a flourish, Grandpa handed her a piggy bank filled with all those dimes she had not taken? Every time she had chosen the nickel, Grandpa had put the dime in a secret piggy bank for her.

The joy of watching his granddaughter as she realized that she was about to receive all of the coins left him feeling very happy.

Re-evaluating

We're a lot like the little girl. Many of us also choose the bigger things in life because they appear to be worth more and are considered to be better. This even applies when it comes to taking action for God. The bigger the ministry the better the ministry we tell ourselves. Almost every time we are asked to do something, we pause to evaluate its potential greatness first, often neglecting to consider that the work, no matter how seemingly insignificant, *needs* to be done.

Focusing our attention on grand accomplishments eventually places us in a position where our beliefs feed off bigger and better things — bigger churches, bigger budgets, bigger congregations, bigger blocks of sinners saved.

Fortunately, some Christians discover that bigger doesn't always mean better. Like the little granddaughter, they learn to seek a truer value. What appears greater in the eyes of human beings may not be greater in the eyes of God.

But, because God is as big as he is, when it comes to our small ways of dealing with the big and small things of life, he still blesses us once we finally realize the value of the "small" things we have so often chosen to pass over. Like Grandpa, who carefully set aside the dimes for the little girl, God saves our greater treasures for later.

"Better is a little with the fear of the Lord than great treasure and trouble with it" (Proverbs 15: 16).

Ron Dube is a prisoner and pastor in Collins Bay Institute, Kingston, Ont.

Guido explained it to the Pope

Bill Rannie

Remember that song from *Sound of Music:* "Doe, a deer, a female deer, Ray, a drop of golden sun ..." etc.? Ever wonder where those Do, Re, Mis came from?

We learned them early on, about Grade 3 back in old Muchmor School in Ottawa. Every so often short, stalky "Mr. Smith" would arrive for a singing lesson. He would untie a cloth scroll and hang it from the blackboard, produce a pitch pipe, and use a pointer. Following the pointer, up and down the Solfa scale the class would go and it seemed a pretty painless way of getting from Do up to Do, and back. There were half notes to contend with — De, Re, Fe, Se, Le — but perhaps they came about Grade 4.

It was just one of the things everyone learned. No one asked how scales got that way; Mr. Smith never explained and maybe he'd never heard of Guido of Arezzo.

We hadn't either, until one day not long ago someone left at our house a copy of a 1981 magazine from England. On the Letters pages, Mrs. D.M. Thomas, of Hinckley, Leicester, solved this minor mystery for us, explaining the DRMSFSLTD business, quoting from Elson's *Books of Musical Knowledge,* published in 1927.

It seems that old-timer Guido, who died about 1050, was a noted teacher and singer in his day. He had a famous boys' choir which sang, among other compositions, a hymn to St. John. This must have been difficult, because these were the words:

Ut queant laxis
Resonare fibris
Mira gestorum
Famuli tuorum
Solvè polluti
Labii reatum
Sancte Johannes.

Now, in this non-top-of-the-charts of the ninth Century, Guido decreed that in the melody, each line except the last began a degree higher than the preceding line.

So Guido, to make everything plain, adopted the syllables at the beginning of the first six lines as names for the notes of the scales — Ut, Re, Mi, Fa, Sol, La. These have lasted until now, with Si (or Ti) added later, and Ut replaced by Do.

So it was Guido of old who invented what now is called SOLFEGGIO — singing by note names instead of words. He's said to have trained his choristers so well that the idea really caught on, and he took his choir with him when called to Rome in 1026 to explain his system to the Pope.

The editor of the English magazine elucidates about those Latin words: "The hymn quoted was in praise of St. John the Baptist and may be translated thus: 'Set thy servants' polluted lips free from sin, holy John, so that they may be able to sing with clear voices the wonders of thy works.'" You have to admit that this makes things clearer in this year of 1991 than "Ut queant laxis," etc.

Anyway, the Pope of the time must have been pleased with Guido because the old fellow's system lasted right up to those days when Mr. Smith unrolled his little chart in Grade 3, and later when Julie Andrews was given a piece to sing.

Now then, from the bottom, Do, Re, Mi, Fa, So, La, Ti, Do!

Sent to us by a subscriber. Source unknown.

Conscientious objection is not just a Mennonite problem

...continued from p. 1

forced to complete his term. It's not absolutely impossible to gain such a release, says Janzen, but "there's no specific provision for it." Consequently, other COs have been released when a psychiatrist certified them as "mentally unfit" to carry out their military duties, for example; or they were reassigned to kitchen duties or other non-combat work.

"There's nothing in the law on CO (conscientious objector) issues in general," says Chris Derkesen Hiebert, MCC Ontario's Peace and Social Concerns Co-ordinator based in Kitchener. "Canada did at one point have laws providing CO status — during World War II, for example. But there was a new military act after the war which didn't address the issue. And it's not specified in the Charter [of Rights and Freedoms]. We're looking for ways by which people in the military can make their [CO] claims heard," continues Hiebert.

Both Hiebert and Janzen acknowledge that, viewing the issue from the outside, people may naturally react to someone like Palmer by saying: he wasn't drafted; he joined voluntarily, and soldiers do kill people — so he should have known what he was getting into.

Change of heart

But Janzen counters that with two points. First, "it's true that many of us get our moral thinking clarified when we're in a crisis situation," he says. "We may not think about such an issue until we're forced to."

Second, "recruitment practices don't reflect the full character of the military," Janzen asserts. "They emphasize travel, educational or vocational training, adventure. People particularly from poorer or less educated backgrounds can become interested and not realize the full impact of joining until later on. [Recruiters] don't encourage a very rigorous look at the full situation."

Janzen sums up MCC's intent saying, "We're trying to get a provision in the Defence Department regulations so that if an individual had enlisted and then had a genuine change of heart to the point where he or she felt for religious or moral reasons that such [military] practices were wrong, that that person could be released even though his or her term isn't up."

Not soft on commitment

Janzen acknowledges that "you don't want to be soft on the idea of having made a commitment [to the Armed Forces]. Repayment would be in order" on the part of such a person if he or she had "benefited from educational experience" at the Armed Forces' expense." And because making such a commitment is serious, MCC would like to see "some kind of process" set up to determine the genuineness of a person's CO claim and how that person should be dealt with.

Janzen wants to see civilian boards set up — such as the Selective Service Boards in the U.S. Canada had such boards during World War II but they were disbanded after the war.

Janzen envisions: "They would ask things like, 'Why are you a conscientious objector? How long have you held this belief? What aspects of your life demonstrate you're sincere about this?' There will always be some uncertainty. It is not humanly possible to look into people's hearts and know what motivates them."

This issue is not just a "Mennonite problem," nor as remote as it may seem to many Reformed people, notes Gerald Vandezande, public affairs director for Citizens for Public Justice (CPJ).

"Think of the Gulf War. Our 'Just War' theory covers a multitude of sins. People abuse it. It's really called the 'Just Defense' theory. And if you apply it — look at the destruction of the environment and the non-military infrastructure and the killing of innocent civilians. That war was indefensible, to put it mildly," asserts Vandezande." That brings the issue close to home."

Media overlooks Gulf War COs

But because of the huge pro-war propaganda blitz that blanketed the U.S., and Canada too, what is not well-known is that there were hundreds of COs among the Americans who were to be sent to the Gulf. Janzen confirms that MCC has "lots of documentation on that."

And the American system for dealing with them was aborted because of a suddenly enacted regulation, presumbly initiated in the high levels of the Defense Department — perhaps even by Defense Secretary Dick Cheney himself — which said that CO claims would be processed *after* the claimant had been sent to his or her military destination.

As a result, some immediately went AWOL to avoid being shipped out; a number were imprisoned. "Some American soldiers arrived in the Gulf in chains," says Janzen. "The psychological climate was not one which favoured conscientious objectors. I can't imagine that [a new regulation was enacted] for any reason but to discourage conscientious objection."

The regulation has since been rescinded.

The enactment of such regulations within a government department or ministry is not uncommon, says Janzen. "It happens in Canada too." While regulations are *formally* made by cabinet ministers in reality individuals in those ministries can add to and adjust those regulations.

Like the Lilies

Marian den Boer

A master thief

The cashier at the local drug store says, "$26.15 please." She waits impatiently as I dig through my wallet for my Master Card. Finally I find the card down between an outdated family picture and my birth certificate. It looks somewhat unfamiliar as I pass it into the drumming fingers of the cashier.

She runs the card through the slot on the cash register and receives "get author" message on the screen.

There is a line of customers forming behind me. The cashier telephones to get authorization. They put her on hold so she arranges for another cashier to open at another till and tells the people behind me that she will be awhile. She punches in some numbers.

Suddenly I realize I have given her my old Master Card — the one my husband, Marty, told me to destroy when he handed me the new Christian Labour Association of Canada (CLAC) one. My CLAC Master Card was in the special zippered pocket of my purse along with my driver's license where I had slipped these cards after using them at the library instead of my library card which I had left on the spice rack at home. This all comes to me in a sudden flash of brilliance.

"I gave you the wrong card!" I say as I slap down the proper one.

Selective hearing

But the cashier doesn't appear to hear me. She won't look my way. She won't look at the card on the counter. The line behind me is getting longer. I speak louder. "Excuse me, excuse me, I gave you the wrong card!" She puts her hand up to let me know she can't listen to me — she's on the phone. I stop trying to get her attention.

The other cashier, 10 metres away, holds up an item and asks, "How much is this?"

Miraculously, my cashier is able to answer, "Ask Jane, she's at the back."

That's when, in another flash of brilliant understanding, I realize I am being considered a thief.

My cashier finally gets off the line. "I'm sorry, this card is unauthorized," she says as she looks out across the store.

"I know," I babble. "I gave you the wrong card. My husband applied for new cards and I forgot to destroy...." My explanation fades off into nothingness.

"They want me to send the card in," she says.

"That's okay," I mumble. Should I ask her to snip it in half first? I decide it is obviously a useless card so I'll let her do as she likes. I figure she won't take advice from me anyway.

She won't even look at me or acknowledge my excuse, but she does pick up my CLAC card. She runs this card through the slot.

"It's okay," she notes. Is that surprise I detect in her voice?

She bags my items.

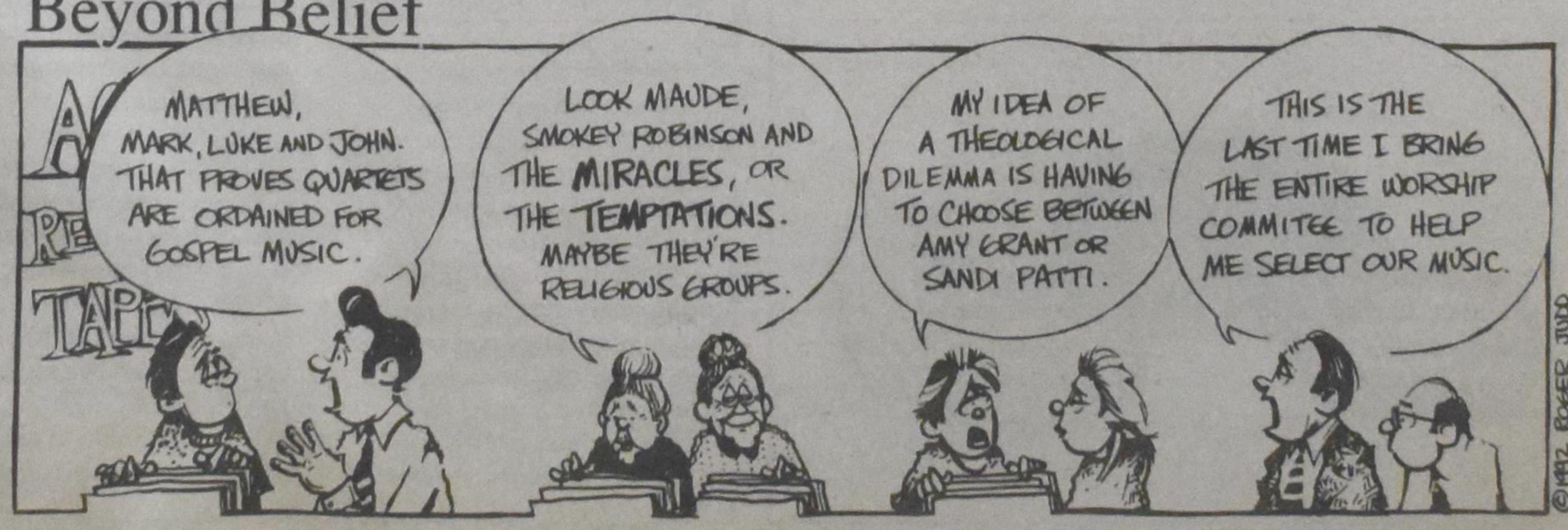
"Sorry about that," I murmur.

She accepts my apology with, "That's all right," and focuses on the next customer.

I find it most humiliating being considered guilty when I am not. It makes me wonder how Jesus felt.

Marian den Boer is a homemaker and free-lance writer/editor who lives with her husband and five children in Hamilton, Ont.

Beyond Belief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Cinema / Media

Cinema summaries

Marian Van Til

Sister Act

Rated PG
Stars Whoopi Goldberg, Harvey Keitel, Maggie Smith
Directed by Emile Ardolino.

Sister Act is one of those movies you're leery about at first. You know that its star, Whoopi Goldberg, can do excellent work but has also bombed in several film comedies; you see TV ads which show (singing!) nuns parading around and you wonder what the film might have done at the expense of Christianity, or at very least, at the expense of the Catholic Church. But you're curious, so you pay your money to find out.

And — surprise — the film doesn't take cheap shots at people of faith to get laughs; it manages to rework a tired plot formula with some refreshing angles; it doesn't feel the need to bombard you with frenetic action or gags; it's genuinely funny; and it has a kind of sweet-tempered undercurrent.

Joining the 'real world'

Dolores was something of an anomaly — a black, inner-city girl given a Catholic education. But she didn't much appreciate her school's teachings, causing her nun/teacher to despair over her. One particularly exasperating morning Dolores' teacher confronted her with, "You know what happens to students like you ...." And when we see Dolores some 20 years later it appears that nun was right.

Dolores has become the lead singer in a not very successful, three-woman, Las Vegas casino lounge act. She is the moll of the Mafia don who owns the casino, though she hasn't stopped to question his extracurricular activities — until she's fed up with him and barges into his private rooms to tell him so, just in time to witness a murder which he orders.

One of the first clues that this film may depart slightly from formula is a small but heartening one: when Dolores realizes she will be hunted down she doesn't immediately go on the run, as people seem to in typical movies and television. She tells the police, as most of us would.

When the police tell her they're building a case against her mob man but need her court testimony to clinch it — and she's assured they will try to get a speedy trial and protect her until they do — she summons the courage to agree to testify. She balks only when she finds out the cops want to hide her in a San Fransico convent, though it's the safest place imaginable.

Dolores has become a worldly woman who, despite the lousy job and present circumstances, feels she's doing okay. She's confident she has no need for the faith or values she long since abandoned and she tells the Mother Superior so when she arrives at the convent (yes, she has relented). The Reverend Mother (played with the right combination of inhibition and compassion by Maggie Smith) confronts her with her life's evidence to the contrary, suggesting that God has brought her here and has something in mind for her. The Mother Superior couldn't have known how right she was.

We then watch Dolores' reluctant adjustment to convent life. This is no in-depth character study, but *Sister Act* does take the time to give contrasting and humorous personality quirks to a handful of the nuns who interact with Dolores (now called "Sister Mary Clarence"). The nuns' daily example, their commitment and generosity begin to subtly influence Dolores. She actually *likes* them and they look up to her (she has come from a more "progressive" convent, they're told, but wanted a period of greater discipline).

Conversion

When the Reverend Mother makes Dolores join their dismal-sounding choir — with Dolores' music background, the best possible means of keeping her on the straight and narrow — her life takes an irrevocable turn. And so does life at the convent. Dolores helps the others see that they've developed a siege mentality (they're an inner-city convent in a decaying neighbourhood) which is incompatible with their real ministry. She, in turn, accepts the faith she encountered in childhood.

But *Sister Act* is not by any means overtly "evangelical." No doubt some people will be more offended than impressed by the reworking of various well-known pop songs, lending them "Christianized" texts. Nevertheless, this film must surely have been made by people thoroughly familiar with and accepting of Catholicism; it contains none of the annoying misconceptions and inanities one usually has to sit through when Hollywood attempts to portray clergy, religious orders or particular faith communities. And that, in a film world that is often downright antagonistic to Christianity, is a great step forward.

New multilingual press collective insists on Canadian content

(Canadian Scene) — No place could have been more suitable to launch a new ethnic media service than Honest Ed's in Toronto. The bargain department store has, for decades, served millions of new Canadians looking for affordable merchandise, from clothing to kitchenware.

The recent launching of *Canadian Unity Press* was an instant success and within hours most of the ethnic newspapers offered free had been taken by Honest Ed's customers.

Canadian Unity Press is, says its creator and president, Ed Ginglo, a new concept in both distributing and advertising for ethnic media. He has assembled a collective of 22 Ontario-based ethnic newspapers with a combined circulation claimed at more than 370,000. The papers are published for a variety of communities: black and West Indian; Chinese, Filipino, German, Greek, Hungarian, East Indian, Iranian, Italian, Japanese, Korean, Pakistani, Polish, Portuguese, Russian, Spanish and Ukrainian.

Each paper in the Canadian Unity collective retains its independent editorial policy but can benefit from sales of advertising to combinations or all of the papers in the group.

Ginglo announced that his plan was to distribute the newspapers free of charge at red and white Canadian Unity newsstands in major retail outlets across Canada, starting in the Toronto area. He said he hoped soon to complete arrangements with retail chain stores.

"To qualify for distribution by *Canadian Unity Press*" said Ginglo, "you must report Canadian news. We want our readers to be informed of what's going on in Canada; this country is at a crossroads. These readers will be voting on issues such as the Constitution in the next federal election and they'll need to be informed."

German-Canadian folk art exhibition planned for 1993

(Canadian Scene) — The Canadian Museum of Civilization in Ottawa is planning an exhibition of German-Canadian folk art for 1993. It will be the fourth in a series called "Multiculturalism" held at the museum since its opening in 1989.

According to a German Canadian Congress news release, the exhibition's organizers want to attract people who can provide live demonstrations of their craft. These would include weaving, pottery, wood carving and embroidery of a German-Canadian nature.

International Christian radio recognized by Byelorussia

CARY, NC (EP) — Trans World Radio (TWR), an international gospel broadcasting network, has established two new national partners in Hungary and Belarus (formerly known as the Soviet Republic of Byelorussia). The Hungarian partner, legally registered Feb. 11, is producing radio programs for airing over TWWR-Monte Carlo, is overseeing a follow-up ministry conducted by Hungarian nationals, and raising funds for the radio ministry from listeners within Hungary.

The Belarus partner, given official status March 11, is the first Christian broadcaster to receive official recognition in the newly-formed state. It records programs for broadcast over TWR and domestic stations, and has trained a follow-up and counseling team.

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Marian Van Til, page editor

Some lessons in diaconal ministry from our Filipino brothers and sisters

James Van Hemert

As we each clasped our neighbours' hands, the prayer circle became complete. Like a benediction, light filtered through the stained glass windows in our place of retreat in a northern suburb of Manila. As individuals we were all so different, yet united in prayer for a common purpose: the work of service and reconciliation. Faced with a major decision, Alex Cabellero, chairperson of the classis' diaconal committee, called for a special day of prayer — a whole day in the middle of the week! Perhaps nothing else so distinguishes the work of these deacons as prayer.

But before I describe the trail-blazing efforts of these Filipino deacons, I should back-track some 25 years to the pioneer work of Christian Reformed World Missions (CRWM) and the Christian Reformed World Relief Committee (CRWRC) on Negros Island, a land quilted with sugar-cane haciendas and ringed by fishing villages.

For many years missionaries from both agencies struggled together here to build churches of a Reformed and Christian character: a church of Christ responding to the spiritual and physical needs of the whole person. Faithfulness and obedience in teaching and demonstrating God's word were blessed abundantly, as is evident in a rapidly growing church with about 50 congregations in many parts of the Philippines — a church with a uniquely vibrant and vigorous service to the poor.

Students teach the teachers

Good teaching often produces students who become teachers themselves. In many respects we are now learning from our Filipino brothers and sisters as they redefine and expand the role of the deacon and the diaconal task. The new diaconal tapestry they are weaving is surprising and stunning in its beauty. Allow me to give you a glimpse.

Perhaps the most cohesive strand holding this fabric together is *corporate prayer*. I am constantly amazed at the number of prayer retreats and overnight prayer vigils in which deacons play a significant role. In a country severely divided by social, political and economic factions, these circles of prayer are a powerfully uniting force.

These circles are the foundation for communities of caring churches. United by a common faith and vision, churches of unique and varied character link in intimate and caring ways.

In metropolitan Manila, a medical team has been organized to serve the special needs of poorer members and congregations. A well-managed livelihood-loan fund of the deacons of Classis Southern Luzon provides opportunity for all poor families to increase their incomes.

Child malnutrition has been significantly reduced among congregations served by the deacons on Negros Island. Once it was common for children here to die of "ordinary" illnesses such as measles. This is true no more.

Harmony

Pastor Cornello Castillo emphasizes to the deacons their role in the ministry of harmony, a vital ingredient in holding caring communities together and reconciling interpersonal hurts and misunderstandings. Margaret Alag, the deacon program director for Classis Metro Manila, has made reconciliation and team building a prerequisite foundation for effective diaconal ministry programs. In several churches tears were shed and forgiveness given and received before organized works of mercy could proceed.

The caring doesn't stop at church membership boundaries. It extends to numerous outreaches where Bible studies and giving the cup of cold water in the name of Jesus go hand in hand.

Among the coconut palm-carpeted mountains of Laguna province in southern Luzon a church was planted in the impoverished barrio of Mabacan. That was accomplished through the concerted efforts of deacons and elders who told of God's word and demonstrated mercy through health education, improved sanitation and income earning opportunities.

Job titles no hindrance

It is at points like this that the transformation of traditional task distinctions of deacons and elders is most evident. Church-planting deacons are not at all uncommon. A deacon is just as likely to be weighing malnourished children, as Connie Castillo does among Manila's squatter families, or leading Bible studies, as Purita Legaspi does weekly in several church planting outreaches. Both are deacons of First CRC in Quezon City.

I am often reminded of Acts 6 which describes the very first deacons as *evangelists*. But, one may ask, doesn't this broadening of roles blur the picture and cause confusion? Perhaps the roles of deacons, elders and pastors here in the Philippines are a bit fuzzier than some of us are comfortable with in North American Reformed churches, but the vision of building Christian community is absolutely clear.

Deacons, elders, and pastors of the Filipino Christian Reformed congregations are now collaborating in their work in ways that often go beyond that achieved by their Western missionary counterparts. Again, students teaching the teachers.

What our Filipino co-workers have shown us is that one's tasks are less important than where one's heart is. *Who* you are is more crucial than *what* you are. In my first year in the Philippines I was "pushing" for a deacon training program. My impatience must have been evident. One deacon explained to me, "We don't care what you know unless we know that you care." I learned my lesson very quickly. It is not surprising then that many training sessions have more of the flavour of a retreat, complete with plenty of food, singing, prayer and fellowship.

External barriers fall away

One of the features that sets Protestant Christians apart, particularly in this fractious nation, is unity fostered by unconditional love — crossing cultural, income and social boundaries; that is, transformation without violent revolution. The diaconal committee of Classis Metro Manila is like a microcosm of Filipino socio-economic reality.

One member is wealthy enough to own a car, some have college educations, and others have not completed elementary school and live in squatter shanties. Additionally, they come from different subcultural and linguistic backgrounds. Yet, their unity of purpose and vision and their group cohesiveness is real.

Grace abounds

In this spirit of unity and collaboration it is not surprising that most classes of the Philippine Christian Reformed Church now request deacon delegates at their meetings. A recent synod had official diaconal delegates from all classes. The synod is also overseeing changes in the church order (which was inherited directly from the North American Christian Reformed Church) reflective of this emerging reality.

The tapestry of Filipino diaconia is beautiful but never complete. Nor is it perfect, marred by sin like all human endeavors. But grace abounds on these often troubled tropical isles, and in spite of incredible obstacles, reconciliation is occurring: between rich and poor, pastors and deacons, farmers and their land, children and health, adults and their gifts, and people and their God.

James Van Hemert works for the Christian Reformed World Relief Committee (CRWRC) in the Philippines.

Next two to five years 'critical' for Central Asian republics, Islam expert says

PASADENA, Calif. (EP) — The next two to five years are critical in reaching the Central Asian Republics of the former Soviet Union for Christ, according to Robert Douglas, director of the Zwemer Institute for Islamic Studies.

In an article in *Christian Frontiers*, Douglas writes that opportunities are great for outreach in primarily Muslim republics like Uzbekistan, Turkmenistan, Kazakhstan and others.

"The current climate ... affords unique opportunities for Westerners to enter formerly "off limits" areas to assist in creating the infrastructure modern states need for economic development in today's world," Douglas writes. "The presentation of spiritual values is basic to healthy growth, but needs to be done in culturally sensitive ways. The last thing many former "Soviet" people want is outside domination and a religion that seems to reflect the ways of former "colonial" Russian overlords. Appropriate contextualization is the order of the day. With care, all things are possible."

Douglas discounted "scare language" about Muslim republics that "imply the imminent creation of a whole series of Iran-like Islamic republics in Central Asia. Such projections are hardly likely to occur in the immediate future. Central Asia today is significantly different from pre-1979 Iran."

With the current openness, many Christian groups are beginning work in the republics. Douglas warns, however, that this period of openness may end within five years. "Within that time the newness of 'independence' will wear thin, the realities of 'going it alone' will set in and opposition movements will find grievances with today's leaders. Whether such will drive people to a greater quest for eternal values remains to be seen," Douglas writes.

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Toronto Skydome converts to prayer dome

TORONTO (EFC) — Toronto's Skydome is expected to be booked with thousands of Christians gathered to pray on June 22, 1992.

On the agenda for prayer is every family in Ontario, the province's church leaders and pastors, the nation's political leaders and Toronto's ethnic communities.

"We are praying and trusting God will fill that Skydome with 50,000 plus Christians praying to God for revival for our nation," organizer Marilyn McRae said. "It's really a 'Save the Nation' prayer rally."

McRae knows plenty about trusting God through prayer. The mammoth Skydome rally was launched through a monthly time of prayer and fasting by McRae, her friend Ethel Wright and Winnipeg based publisher Anne Wiens.

During 1990-91, the women met once a month to spend six hours in prayer for the salvation of Toronto. They divided the telephone book into lists of 100 and began praying for the families on that page. "I've had my list now for two years," McRae said. "You divide the column into seven sections and each day of the week you pray for those families."

After several months of praying, the women began to hold small luncheons at Toronto's Granite Club where they invited church leaders to hear their "telephone book prayer" proposal.

'Catching'

"It really caught on, some would take home 50 columns at a time to distribute to their churches," McRae said. "It was marvellous to see people have hope revival would come. We know we now have a huge rally, what a wonderful testimony it would be." With a budget of $200,000 the Skydome has been booked at $5.00 per person. Churches in Southern Ontario are being encouraged to buy tickets in blocks and make the event a church outing.

International evangelist Luis Palau will address the crowd, renowned musician Steve Green will lead music and worship with a 4,000 voice choir.

Norma Cooper, former minister of outreach at People's church in Toronto, is a co-chairperson of the Skydome rally. She began supporting the prayer movement in its earlier days, writing hundreds of letters to motivate people to embrace specific phone book columns as a prayer guide.

"I was deeply moved by the tremendous challenge that we have a mission right here on our doorstep in Toronto," Cooper said. "The prayer God has given us is, 'Lord, lay a burden on our heart for greater Toronto and let us not give up until the job is done."

You may book a seat at the Save the Nation Prayer Rally, June 22 at Toronto Skydome by calling the "Why Encounter" office in Toronto at (416) 784-4499.

Evangelicals call for renewal in Canada

REGINA, Sask. (EFC) — "As evangelical Christians we desire to contribute to making Canada, with its many people and groups, work." So reads "The Regina Declaration," a statement issued by a gathering of some 75 evangelical leaders in Regina during the first week of May. The occasion was a national unity conference called Canada On The Edge, sponsored by the Evangelical Fellowship of Canada.

The declaration calls on the church to "model reconciliation, co-operation and unity in diversity for all Canadians" and to pray for all Canadians and for those who hold political leadership.

Affirming constitutional amendments to enable Quebec to preserve its unique identity, the declaration asks the people of Quebec to "stand with us in reconciling all Canadians, correcting past injustices and building a country where all traditions are honoured and diversity is valued."

The paper also expresses regret for injustices done to the aboriginal peoples and supports the principle of self-determination for them. In a section addressing pluralism the declaration asks political leaders to recognize the spiritual values and basic principles that must guide the Constitution.

The statement will be distributed to Prime Minister Brian Mulroney, the Rt. Hon. Joe Clark, all other members of cabinet, Ovide Mercredi of the Assembly of First Nations and all provincial premiers.

The Evangelical Fellowship of Canada is an association of 28 denominations, almost 100 parachurch organizations, 800 local churches and thousands of individual members.

understand l… follow embr… read hear i… experience … *Word and Spirit* …se trust heed … know obey …d listen feel …ow embrace

Andrew Kuyvenhoven

Is he absent or present?

Jesus Christ is now at the Father's right hand, in heaven. But he is also on earth. Reformed people say that his human nature is in heaven and that, on earth, he works by his Word and Spirit. "In his human nature Christ is not now on earth, but in his divinity, majesty, grace and Spirit, he is not absent from us for a moment" (*Heidelberg Catechism*, L.D. 18).

Other Christian traditions make much of his *sacramental* presence. That's why your Roman Catholic friend genuflects (kneels) upon entering the church building. Reformed people have always opposed Roman Catholics and Lutherans for trying to have Jesus present in a material or physical form. He is now in heaven, we say, but he is here as the Holy Spirit.

The Bible is somewhat ambiguous when it speaks about the absence and/or presence of Jesus. When Christ instructed his apostles to make disciples of all nations, he assured them of his lasting presence: "I am with you always, to the very end of the age" (Matt. 28: 20). He said that when he left them!

We also *experience* both Jesus' absence and presence. You and I know of countless horrible things that happen in this world, in our church, even in our families — things that would not happen if Jesus were here. Each of us says from time to time, "I wish you were here" and "Maranatha," Come Lord! We say that when we feel his absence.

The Ascension link

But we may also experience his presence in a powerful way. He *is* here by his Word and Spirit. He himself feeds us at the communion table. We see his mighty work in people confessing his name, people rejoicing in the Spirit, and every day he surprises us and keeps us filled with faith and hope and love.

If you look at the Ascension as a link in the chain of God's plan, then he went away not to abandon us but to fill the world. Thanks to his being in heaven we'll have not a Christ-deserted world, but a Christ-filled world, as William Barclay put it.

In Ephesians 4 Paul makes clear, with a variation on Psalm 68, that Christ's ascension was a victory parade and an occasion for giving gifts to us:

When he ascended on high
he led captives in his train
and gave gifts to men.

And then he picks up once again on the word "ascended" and "ascension," when he says:

"What does 'he ascended' mean except that he also descended to the lower earthly regions? He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe."

The "descent" of Jesus meant his humiliation — the days when he lived and died among us. The "ascension" is the second phase of his work for the redemption of the world. He ascended "higher than all the heavens." Don't understand that in terms of space, as if he rose two thousand feet higher than the angels. But think of it in terms of power, importance, majesty. He rose to the very throne of God. And he did it "in order to fill the whole universe." That is to say, his presence and power must be experienced in the whole world: Christ will fill the universe.

When he was on earth he travelled less than a hundred miles. But now he is in a place from where he cannot only reach but "fill" any point of the globe with his Word, Spirit and blessed presence.

Andrew Kuyvenhoven is pastor of the Bethel Christian Reformed Church, Waterdown, Ont.

Romanian Christians issue a call for books and Bibles

BUCHAREST (WEF) — The Evangelical Alliance of Romania and the Romania Missionary Society (RMS) report a high demand for the Bible and other Christian literature in this former communist state of 23 million.

Following a series of illustrated Bible stories on national television sponsored by the Alliance with the support of Christian Broadcasting Network (CBN), nearly one million letters have been received from viewers requesting Bibles. "We have letters from children, from parents, grandparents, teachers, and priests," says Ioan Peia, the executive director of the Alliance.

About 86 staff and volunteers are handling the mail. "We are expecting another 1 million letters," says Peia.

Meanwhile the Wheaton-based RMS has translated and published four books and shipped 25,000 copies of each to Romania. The books are being sold in general bookshops.

"There is a great hunger for books," says Peter Lascau, publications editor for RMS.

Translations of a Bible dictionary and *The Evangelical Theological Dictionary* will be completed later this year.

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Feature

The wolf:
a first-hand look at a controversial animal

Rachel.

All photos by Marian Van Til

Marian Van Til

"WOLF!..." Big Bad Wolf who eats Little Red Riding Hood; the apparition which skulks in the nightmares of Peter Rabbit; the accursed form taken by a man who turns beast after midnight and bloodthirstily stalks the unsuspecting; the ravenous creature which devours sheep and the silly boy who tricks his fellow townspeople by crying "Wolf!" one time too many; the disembodied howl which causes hearts to thud and skin to bristle in terror.

Wolves, which once roamed all of Europe and North America, have for centuries embodied human fears. Even now, battling video monsters isn't enough. Though it's already been driven close to extinction, our high-tech age shoots the wolf from the air, chases it to exhaustion with snowmobiles, counts trophy skins won with high-powered rifles.

But the wolves of our minds have little to do with the *canis lupus* of reality. And for the sake of the wolves' survival and our own enrichment, at least one small group of people is actively dispelling those myths by allowing the public to experience wolves first-hand.

Dispelling the myths

An easy hike from the southeastern shore of Lake Ontario near Lyndonville, New York (an hour from Niagara Falls, Ont.), nestled in the woods behind an ordinary looking farm house and barn and unadvertised by any sign, is the Institute for Environmental Learning. The institute is run by Paul and Elaine Schnell, a husband-wife team; by Tony Wagner, their full-time partner; and with of a handful of dedicated volunteers.

The institute currently houses Rachel and Keisha, the first members of a wolf pack; Pablo and Serena, brother and sister cougars; and various birds of prey: a red-tailed hawk, a falcon, a barred owl, a bald eagle.

Except for the wolves, these animals were illegally raised by humans, mistreated or injured and are not releasable into the wild because of a handicap or their lack of fear of people. They now have a good home and can be visited by appointment by individuals, groups or school classes. But the focal point of the centre is the wolves.

Rachel and Keisha were born at Wolf Park, Indiana, a research farm near Indianapolis. They were taken from their mother at just under two weeks old so that they could be what they are now: ambassadors for their species. Taking the pups at such a tender age seems a little cruel, but Wolf Park has found that the timing of removing pups from their mother is critical--earlier, and they're just too young; older, and they won't learn to interact properly with humans.

The principle behind such interaction is simple: let people, especially children--the next generation--see wolves close up and learn about their *real* habits, and negative or indifferent attitudes will be changed forever and may guarantee the wolves' very survival.

So Rachel and Keisha, both females now about 14 months old, have been carefully raised to socialize with humans while being allowed to maintain as much of their "wolfness" as possible.

Communal animals

Wolves live in packs--highly structured, tightly knit, co-operative family units. Pack members constantly "socialize," show affection, play together, have (usually minor) squabbles. Hunting for food is a communal effort, as is rearing the pups. Each wolf has, and knows, its task and place. The pack is led by two "top dogs"--the "alpha male" and "alpha female"--which are most often the only breeding pair in the pack.

Positions within the pack can change over time, however. Sometimes, for example, an alpha female will loose her status to a younger, smarter animal. Leadership is not based on size or strength, as one might assume, but on ability and intelligence. As pups reach adulthood a male will normally leave to form his own pack and one or more females may join him. (A "lone wolf" is generally a temporary aberration--usually a male looking for females to establish his pack. Such loners are appearing more frequently, however, because suitable habitat is shrinking so quickly.)

Despite the lore, wolves are more timid than ferocious. In the wild if they can escape rather than confront humans beings, they will. Experts say there is no documented evidence in modern history of a wolf killing a person.

All in the family

To Rachel and Keisha, Tony Wagner, who raised them and works with them, is currently the "alpha male" in their eyes. "I'm not the alpha male *wolf*, though," says Tony. "They can determine gender and know I'm male, but they also know I'm not a wolf like them. Maybe they think of me as a wolf-human hybrid who got the short end of the stick physically," he laughs.

Later this month two wolf pups from Wolf Park, one male, one female, will be introduced to Rachel and Keisha to begin to build a more normal pack. Tony and the Schnells are eagerly anticipating what might happen.

"Based on what we know, and the mothering instincts of even adolescent females [Rachel and Keisha are "adolescents"], we're quite sure they'll accept and care for the pups," Tony explains. "But what we're not sure about is, as the male grows, whether they'll accept him as the alpha male. We're not sure what that will do to how Rachel and Keisha view me."

Rachel is the main "ambassador" of the current two. Not only can visitors come to see her at the centre, but she and Tony visit hundreds of school children as well as adult groups.

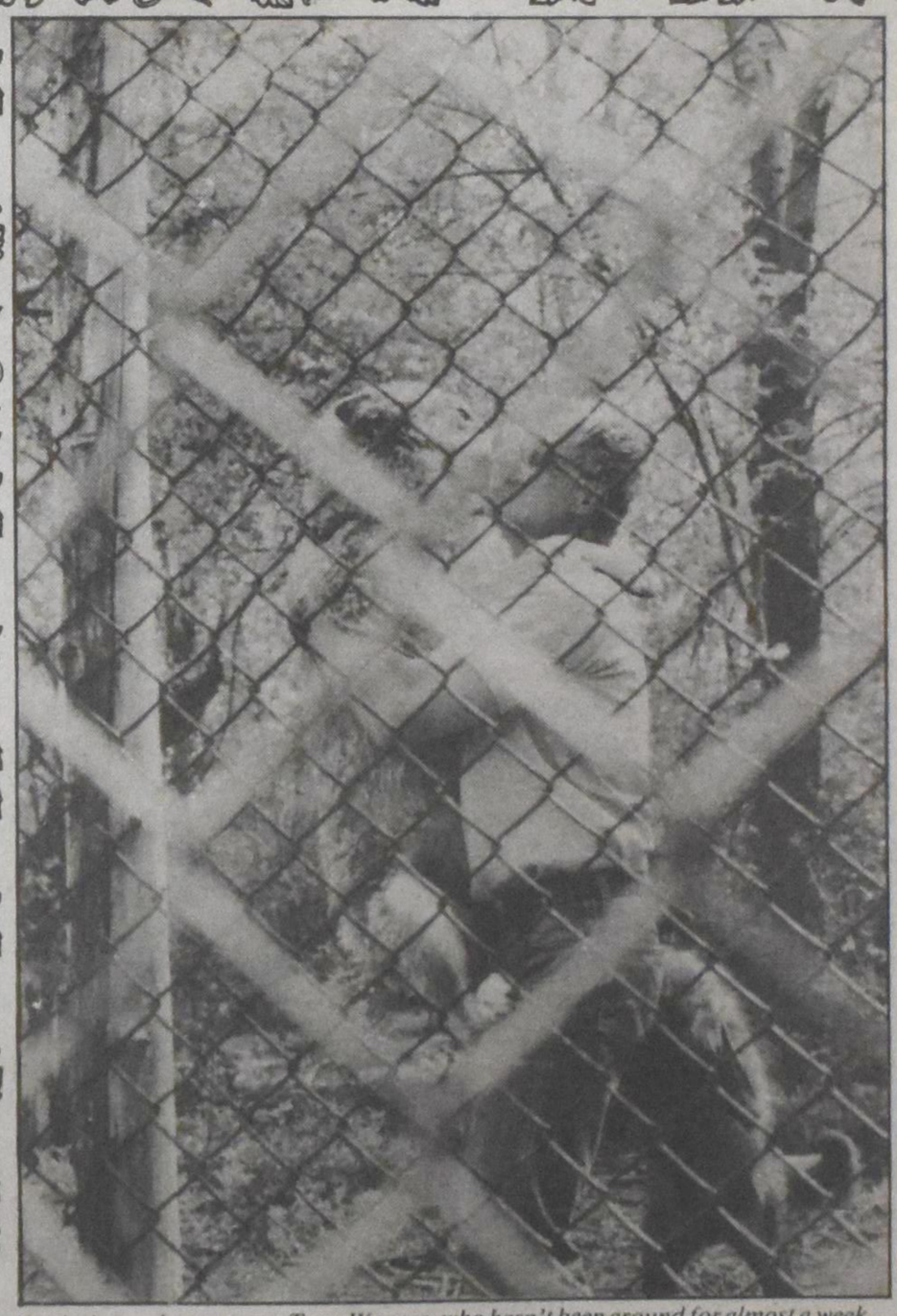
An indelible experience

I first saw Rachel at a meeting of the Audubon Society--some 250 people in a restaurant banquet hall. Paul Schnell gave a short talk to orient us to wolves and Tony then prepared us to meet Rachel.

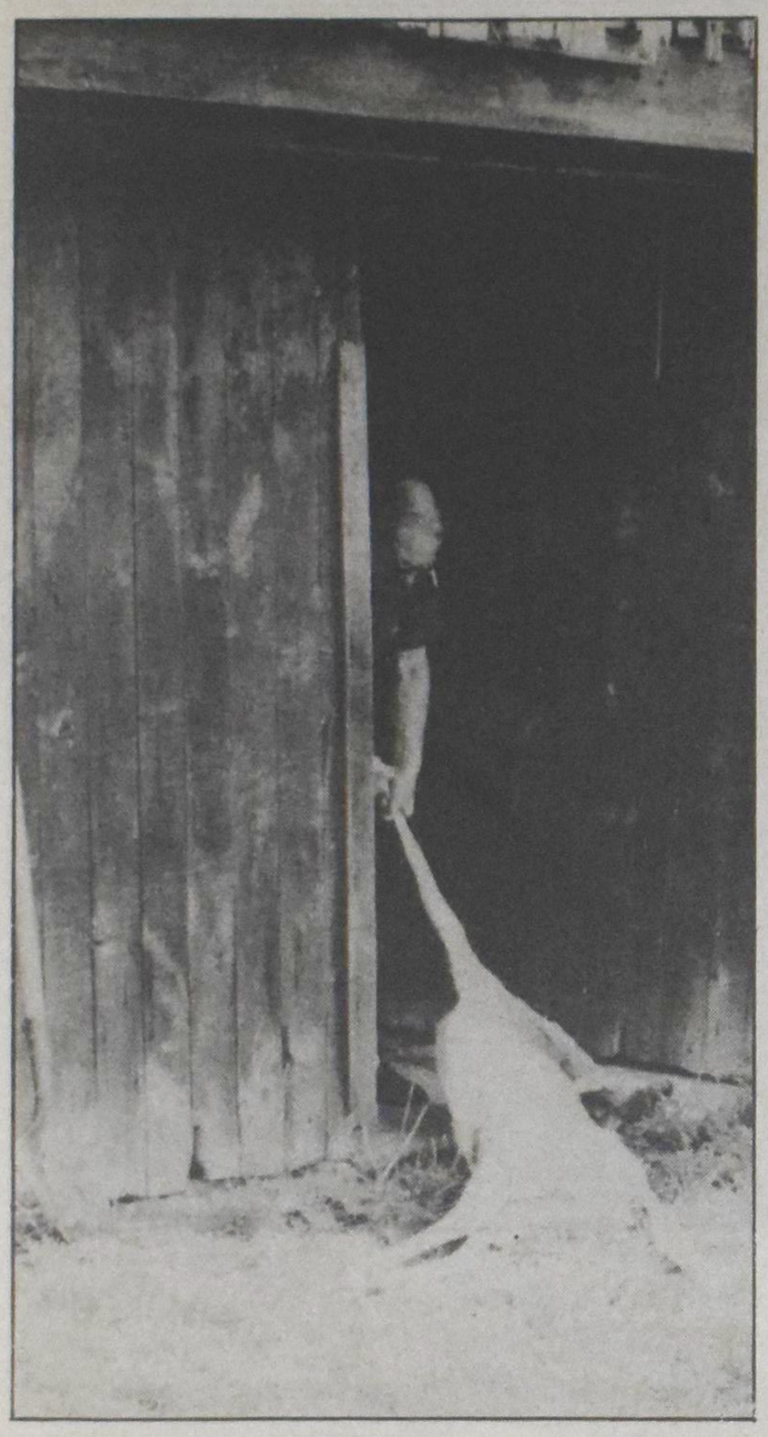
There was not a little excited anticipation among the guests: Rachel would be on a [long, chain] leash. She is acutely curious about everything she sees so she might come and sniff you; if she were particularly attracted to you she might put her front paws on your lap and lick your face; if she *really* liked you, she might gently take your forearm in her mouth and squeeze.

At that, there arose some nervous laughter, but Tony assured us she wouldn't hurt anyone. "In fact, if she get's really comfortable [which she did], she'll lie down and roll over so you can scratch her stomach," he said. "That's a very submissive posture. Those are all common greetings wolves use with each other. When they muzzle each other they virtually never break the skin, even when there's some altercation going on."

"Can you imagine," he continued, "what kind of state a pack would be in if every time the members greeted each other or were 'horsing around' they'd seriously bite each other and draw



Keisha is very happy to see Tony Wagner, who hasn't been around for almost a week.



Top: A road-killed deer will become dinner for the institution's residents. Bottom rt.: Ed Cassidy and Keisha meet.

blood? With all those open wounds, in no time you'd have a decimated pack."

Though we were told we should relax, Paul reminded us that wild animals need to be treated with respect. Wolves can be trained, but the results of the training, based on carefully built trust like that between "alpha male" Tony and Rachel and Keisha, are subtle.

Not like a dog

"Wolves will display many submissive behaviours to humans, but they don't allow themselves to be controlled like dogs will," Tony explained. "You don't, can't, *command* them. You can't put them on a choke collar. When Rachel's on the leash I can suggest where I want her to go, nudge her in that direction. She responds to my suggestions in a way that makes it look like it's her idea. But if she doesn't want to she won't."

We saw that when Rachel grabbed a beer bottle in her teeth. Tony addressed Rachel gently but firmly--"Mine, Rachel"--while he simultaneously pushed his hand, palm down, away from his body, then lightly grasped the bottle. She nonchalantly decided to let go.

"You have to know how many hours of work that simple act represents," said Tony. "To a wolf, possession is ten-tenths of the law. If a wolf claims something, it *belongs* to him or her and they won't part with it easily; but nor will they often try to pry something away from another pack member. In fact, if a subordinate adult starts eating first, the alpha wolves will routinely allow them to. Sometimes it's necessary to get Rachel to accept that something can be 'mine' after she's claimed it, and that's okay with her now."

A visit 'at home'

My husband Ed and I visited the Institute for Environmental Learning on May 23. We got there just in time to see a conservation officer arrive with a dead deer in his trunk. This road kill, at least, was going directly back into the food chain. The animals at the institute don't hunt their food, though they sometimes catch small mammals which come into their living areas.

We spent considerable time talking with Tony about the wolves and--the highlight of the visit--were invited to come into Rachel and Keisha's compound to "visit" with them.

As soon as we had entered the fence they greeted us profusely, Rachel turned to me while Keisha headed for Ed. Constantly in motion, they nudged, sniffed; jumped up, sniffed; licked our faces, sniffed; whimpered, sniffed; rolled on the ground, inviting us to scratch their bellies. They were constantly in motion. Their outer fur feels like a Brillo pad; underneath is softer--it needs to keep them warm in extreme temperatures.

Rachel had encountered me several times at the Audubon meeting and I began to wonder if she remembered me, if not by sight, then scent.I learned that would not be unusual. Wolves have nearly flawless memories (one reason they're much less forgiving than dogs are). Tony told us about a visitor who chewed mint-flavoured tobacco. The wolves were intrigued by the smell. Some weeks later while at a large gathering, Rachel headed straight to a particular person in the crowd: the man with the tobacco!

'Man's' best friend

Over lunch at a homey diner in Lyndonville Ed and I reflected on our visit. The setting, the people, the birds, the cougars and the wolves had made it a pleasant morning. (Hearing a cougar purr--as loud as 20 house cats and an octave lower--was a novel experience!) But it was the wolves we'd really come to see and it was they, especially, who inspired awe: for their quick intelligence and physical strength, their constant communal interaction and their ability to give and receive affection. But more so, as a catalyst for awe of the Creator who made them so delightfully complex.

Wolves are in trouble in our world. Canada is virtually the only place left where they have the space to live in any numbers. But they are increasingly at the centre of an emotional controversy. As the public in both the U.S. and Canada is becoming better informed, opinion has gradually started to swing in the wolves' favour. But lobbyists representing ranchers and farmers say there are too many wolves and they kill livestock. Is the clock running backwards?

It is those interests in the U.S., a tiny fraction of the population and presenting four per cent of the nation's beef production, that are managing to hold up the decision to reintroduce wolves into Yellowstone National Park in Wyoming--though the park is public land and nationwide surveys show the public favours the move.

Canada has a high percentage of uninhabited wilderness relative to its population (the U.S. now has only nine acres of land/lakes per person and that's shrinking yearly). Thus Canada has both the huge responsibility and glorious opportunity which comes with being one of the last countries on earth which may still have the time and chance to save the wolf and a host of animal and plant species that have been either displaced or annihilated by human settlement in other parts of the world.

Observing animals like Rachel and Keisha helps put things in perspective; it's humbling and induces penitence. Wolves are good creations of God and *we* are responsible for their well-being. We must see them as they are, understand their place in the ecosystem, and acknowledge their intrinsic worth as creatures of God. To shirk that duty to them or to any of God's creatures is nothing less than disobedience to the Lord of the Universe.

Wolf facts

* Wolves are about the size of German shepherds, weighing between 50-120 pounds.
* Wolves can be nearly any colour ranging from white, to grey, to black; cinnamon-coloured to mottled.
* Wolves can jog at about five miles per hour, keeping that pace for hours. Single wolves have covered as much as 2,600 square kilometres in a year.
* On the hunt wolves can run up to 65 km/h. They quickly assess whether they have a chance of catching their prey. If they don't, they give up within a few minutes. If they do, they'll doggedly hunt till they've caught it.
* Wolves eat deer, caribou, beaver, mountain sheep and goats, elk, moose, bison, musk-oxen, and in some areas, sheep, cattle or even domestic pets. Generally they cull weak, injured, sick or young animals from herds. Most often, though, they're hungry. They prefer as much as 13 pounds of food a day, but seldom get more than five, and often catch little for days.
* Howling tells neighbouring packs where they are and to stay out of their territory. Scent marking with urine serves the same purpose.

To North American Natives, the wolf was a teacher. The first lesson of the wolf for Plains Indians was two-fold: how to hunt with quiet cunning, and how to share the spoils.

Feature

Stranded on an island

Wilma deGroot Schraa

"Be anxious in nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God..." (Phil. 4: 6).

Strong winds made the waves splash over the sides of our canoe. I paddled with all my might! How could I be so calm and unafraid? Could it be that subconsciously I had been prepared for this?

Our family canoeing toward Currant Island at Lac La Biche. Photos: Raymond Schraa

It all began on ...

Friday afternoon of the May long weekend our children came running home from school ready for the week-end outing.

My husband Ray strapped the canoe on the car and gathered all the camping gear. I was responsible for the food. Our children gathered their own belongings and packed clothes and books neatly. There was room for one bag each.

Our daughter Evelyn's friend Francine came along for this weekend. Jasper, our eight-year-old son, ran back and forth to the car. Evelyn was labouring with a heavy box, but Jasper said, "Let me carry that, I'm strong!" With his tongue partly out of his mouth he dropped the load close to the vehicle.

Ray's prayer at the supper table that evening was a request for a weekend of safety and protection. How we needed those prayers!

Sir Winston Churchill Provincial Park, near the town of Lac La Biche, was our destination. The campground is located on an island, accessible by car via a long causeway. We found a comfortable camping spot and pitched our tent among tall birch trees.

Most of the Saturday was spent canoeing on the lake. We enjoyed our lunch on a small sandy beach in the warm sunshine. It was wonderful. A campfire in the evening was one of the hightlights of living in the great outdoors. Roasted marshmallows tasted better then ever before.

On Sunday the sun shone brightly as we drove to the Evangelical Free Church in the town. That morning the sermon was based on Psalm 46: 10, "Be still and know that I am God." The verse touched us, and we meditated on it while driving back to our campsite.

After a tasty lunch at our tent, we packed raisin bread and buns for a snack. All of us were dressed in warm jackets. Ray made sure that we had life jackets, an extra paddle, a small campstove, matches, drinking water and rain gear.

We carefully got into the canoe at our assigned places. Ray at the stern, the children in the middle, and I at the bow. The lake was calm, not a ripple to be seen anywhere. Our destination was another island about a mile across the water.

We found a pleasant sandy beach, good for setting up 'camp," at least for a while. Lots of room for running around with not another soul in sight.

After exploring the area, we were ready for a snack. The raisin bread tasted so good! The instant coffee smelled better then at the campsite. "When the food tastes good, then there is never enough," my mom used to say.

Ray had become rather quiet. He was looking at the sky. Could the weather be trusted? The wind was increasing and dark clouds were forming in the west.

"Let's hurry and leave from here right away," he said.

We scrambled into the canoe and paddled as hard as we could, fighting the ever-rising wind and waves. However, we didn't make much progress. The wind was steadily increasing, water came rolling in over the gunwales. The children's seats were soon soaking wet.

Ray yelled above the howling wind, "We're going back." Turning around in the waves was tricky. We had to watch for just the right moment, when there was a momentary lull in the wind.

"Now," he hollered, "take a broad sweep with your paddle."

We made it back, wet, but safe!

"Oh, the wind will die down towards evening," my husband said. "It usually does."

His voice sounded different. Was he trying to convince himself, or us?

Thankfully we had matches and were able to make a fire on the beach to dry our clothes.

Five o'clock came. Still a strong wind.

Six o'clock. A wilder wind yet!

One thing was sure, I thought, we would not be in time for the evening church service!

Seven o'clock. No change.

As time went by we realized that, perhaps, we would have to stay on the island all night. The reality of that thought made all of us rather quiet.

Exploring the island: an old log cabin that once served fishermen.

Searching for some shelter we found a small hollow in a sandy bank. Ray gathered driftwood and made a new fire. It made a lot of smoke, but at least it gave warmth! With the canoe turned on its side we huddled close together.

We still had hopes of paddling to our campground later on that night. However, the weather didn't look promising.

Together we sang for a long time, surprising ourselves with the many songs we knew by heart. Taking turns we started to recite familiar Bible verses. I quoted Philippians 4: 6, 7, "Be anxious in nothing, but in everything by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passes all understanding shall keep your hearts and minds in Christ Jesus." I pondered on every word and the reality of those verses became alive.

I was comforted and felt new hope rising even though the weather went from bad to worse. It began to rain which made it hard to find a dry place to sit down. We tried to make the best of the situation.

Jasper had always wanted to stay up all through the night, so he said. I said to him: "Son, here is your chance!" He tried to stay awake, but little by little his eyes became heavier and at around 11:00 o'clock he fell asleep on a board which was reasonably dry on one side. The smoke was so thick that at times we had to listen closely to check if he was still breathing! Sometimes we too had to catch a breath of fresh air ourselves, because of the intense smoke. Both girls complained of having cold feet. We took their shoes off, warmed them by the fire while massaging the ice-cold feet.

The temperature dropped close to freezing. From time to time, Ray and I jumped up and down to keep from stiffening up, and to keep reasonably warm. Time seemed to go slower as the night progressed.

Nobody talked. Each of us seemed deep in thought while staring into the flames. My thoughts drifted to our daughter at home. Would she be all right? Strange, but all of a sudden I had a real urge to give her a call. Sure, but not now, I had to tell myself, maybe tomorrow!

I pondered about the morning service: "Be still and know that I am God." Becoming quiet within was the key! Many times I had wanted to reason things out with the Lord, but that had never worked. The one thing I wanted most was to walk in total trust and obedience with Him. Those qualities I had seen in my mother and I wanted that as my ideal. In this long, dark, unsettling night, I experienced the peace of God which passes all understanding. I prayed, as I had done many times before, that I would be an example for our children; that they too would experience this peace of God in the storms of life, this calm amidst turbulent circumstances.

The wind continued to howl and it was still raining, but I was not afraid. Come what may, I knew we were in his care.

Night seemed to be without end. Finally the first glimmer of light immersed over the horizon. Would the weather clear and the wind die down?

At break of day, Ray tied a yellow poncho high on a tall tree at the shore to attract attention.

continued on p. 13...

...continued from p. 12

We wondered if fellow campers had noticed that our tent was empty.

At 8:00 a.m. we had our last piece of raisin bread, just a small bite each. Lake water was strained a number of times to remove the algae and we used our last tea bag. There were no complaints from our children even though they didn't have supper or breakfast.

We waited and waited... but nobody seemed to miss our family.

Then we heard the engine of a small aircraft. It came flying in our direction. Was it looking for us? Evelyn was so excited and had high hopes. "If they come to get us that way," she said, "then it was all worth it!"

They must have seen us we thought, but no... off it soared.

The winds kept roaring just as fiercely as they had all night. White caps were everywhere, but at least the rain had stopped.

Ray and I decided that if nobody came to our rescue by 10 o'clock we would try to paddle down-wind to the opposite shore.

Nine o'clock. No sign of help.

Nine thirty...Nine forty five... Nine fifty five....

At 10 o'clock we stood in a circle, holding hands, asking for God's protection.

First we paddled close along the shore. The moment came when we left the shelter of the island and ventured out into the white capped, turbulent waters. It was rough going and our children worked hard to keep the excess water out of the boat. No time to relax now, but paddle, pull, pull harder!

Nobody spoke a word. Only the wind and the waves were hollering. After what seemed like hours, we landed on shore. Holding on to the canoe with one hand, and waving the other in the air, Ray shouted: "Praise the Lord!"

Some people had been watching our struggles and helped with the canoe. "Welcome on land!" someone yelled. One fellow said, "Here, let me give you a hand, you worked hard enough to get here." Another couple invited us into their motor-home. "Would you like something to eat?" the lady asked our children. That question sounded like music in their ears!

Later the Park Warden arrived in a borrowed boat from the Fish and Wildlife department. He explained that he had watched us from the shore all morning with binoculars, but that his own boat was too small to fight the waves.

The warden commended my husband on his canoeing skills. "But next time, don't move. Stay where you are," was his advice. In his powerful boat, he took Ray back across the lake to the campground. After thanking him, Ray asked: "What do I owe you?"

The warden, with a big smile, answered: "You owe me nothing, it's all in a day's work."

Reflecting on the past night, I was reminded of the verses in Philippians. That promise came true for us on a holiday weekend in May.

Wilma deGroot Schraa lives in Edmonton, Alta., with her husband Ray. She likes to write, he likes taking pictures.

Use the classifieds and save money

Gathering storm.

Evelyn, Jasper, and Francine drying their clothes and warming up at a small beach fire.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

Daily-bread economics

Bert Hielema

My beefs about beef

There are basically three classes of people in the world: the upper class, to which we, C.C. readers belong, about one billion people; the middle class, with about 3.5 billion; and the underclass, about one billion as well. We can also classify them as the overfed, those who have just about enough to eat, and the underfed. One of the main staples for us, the overfed people, is meat, beef in particular. I have some serious misgivings about this.

Beef #1. It takes 12-16 kg of grain to produce 1 kg of beef. One-third of the world's grain production is fed to cattle, while in the U.S.A. 80 per cent of all the corn, oats and soybeans is used not for food but for feed, more than enough to give an adequate diet to the famished underclass. Even a 10 per cent reduction in beef consumption would free up enough land, water and energy to feed 60 million people — just about the number who will die of hunger this year.

Beef #2. In order to produce grass-fed beef, millions of acres of precious rain forests in Central and South America are being cleared for "pasture" each year. In effect, we, the upper class, by eating beef, help give the planet lung cancer, as trees are needed to make us breathe properly. Each imported Big Mac needs the clearing of five square metres of jungle for pasture. The irony is that the cleared land is poorly suited for pasture.

Beef #3. Cattle raising is indirectly responsible for the rapid depletion of fresh water. According to a study done by the University of California it takes 132 litres of water to produce one kg of onions; 200 litres give us a kg of potatoes, 400 litres to produce a kg of apples. Guess how much water it takes to give us that kg of Canadian or U.S. produced steak? 20,000 litres!

Beef #4. Red meat is a reservoir of saturated fat and cholesterol and causes heart disease, stroke, diabetes and colon cancer.

Desertification

Beef #5. The 1.25 billion cattle in the world are overgrazing and trampling grasses and stripping the vegetative cover from the earth. The U.N. estimates that 29 per cent of the earth's land mass now suffers from some degree of desertification. The World Watch Institute estimates that each kg of feedlot steak results in 35 kg of eroded topsoil, further bad news for a world population increasing at a rate of close to 100 million people each year.

Beef #6. Each cow belches 400 litres of gas each day: pure methane. Adding one methane molecule to our closed system increases the Greenhouse effect of the earth's atmosphere as much as adding 20 more molecules of carbon dioxide. Even worse, methane is broken down into carbon and hydrogen and through a series of chemical reactions high up in the stratosphere, eats up the ozone layer at a ferocious pace.

The sum total of the creational calamities caused by our cattle complex is incalculable. One hundred years ago the average European was twice as well off as the average Chinese or Indian. Today we are 70 times richer. Picture the difference: millions of people all over the world are being displaced to make room for cattle grazing, forced to migrate to cities where they survive by scavenging, chronically hungry, and easy prey to diet – deficiency diseases. Contrast this with us, the rich and well-to-do consumers of the ravenous West, the eaters of grain-fed beef: after a life of opulence many of us die from our diseases of affluence.

Institutional evil

To me our modern culture represents an institutional evil. Today we resemble more the macho Cains and Esaus of the biblical world.

If we want to make the most meaningful contributions to world relief, it seems to me that we must quit eating meat in general and beef in particular and follow the advice given in the Bible. God in Genesis 2 recommends to the inhabitants of the Garden of Eden to eat the fruits of the trees and other plants. Daniel 1 relates how the four Hebrew princes at the court of Nebuchadnezzar thrived on a strict diet of vegetables and water. Daniel and his companions refused to eat the meats and sweets of the royal court: they needed a vegatarian diet, also to maintain their spiritual integrity. After all, life is a unity and Reformation is for all of life.

Given the far-reaching detrimental effects of our beef culture on the health of both the overfed and the underfed, as well as the catastrophic consequences for the well-being of the cosmos, I can imagine that in the foreseeable future governments will tax beef even more than tobacco, which directly affects only smokers and their companions. I do hope that long before that most C.C. readers will have made my beefs about beef their beefs as well.

Bert Hielema is a real estate appraiser who lives in Tweed, Ont.

Ontario Christian, Jewish schools 'court' funding

C.C. staff

TORONTO — After two weeks of hearings, the result of a court case in which Jewish and Christian day schools are requesting public funding is hard to predict.

The Canadian Jewish Congress (CJC) and the Ontario Alliance of Christian Schools (OACS) point out that the province's Roman Catholic schools have been publicly funded since 1984. They argue that other religious-based schools such as theirs deserve similar treatment, and they cite the guarantee of religious freedom in the Canadian Charter of Rights and Freedoms as evidence.

About 10,000 students attend 25 full-time Jewish day schools in Ontario. About 12,000 attend 77 OACS-member schools.

The estimated cost of schooling all the students in Ontario's private and independent schools for the year 1990 was $340 million, according to the figures presented to the court by CJC lawyer John Laskin. That figure is only three per cent of the province's $13 billion education budget.

"The Chief Justice has promised a careful deliberation and aims to release his decision in late July," says Ralph Luimes, public relations co-ordinator for OACS.

Both sides say that if the decision goes against them, they will probably appeal to a higher court.

The case will probably have to go all the way to the Supreme Court of Canada, says Luimes.

United Methodist Church talks to K-Mart about porn

TUPELO, Miss. (EP) — The general board of pensions of the United Methodist Church is preparing a shareholder action against the K-Mart Corporation because it says that company is involved in pornography, says the American Family Association (AFA).

The denomination's pension board voted in March to file a share holder resolution with K-Mart. The resolution will express the board's concern about the role pornography plays in cheapening and degrading human beings.

The United Methodist Church has a policy which prohibits investments in any company involved in the production, distribution or sale of pornographic material. K-Mart sells pornography through their Waldenbooks subsidiary.

"K-Mart is one of the largest retailers of pornography in America," said Donald Wildmon, the conservative United Methodist minister who heads AFA. Wildmon said the church has millions of dollars invested in K-Mart. "Should K-Mart continue in the porn business, by church law that money would have to be divested."

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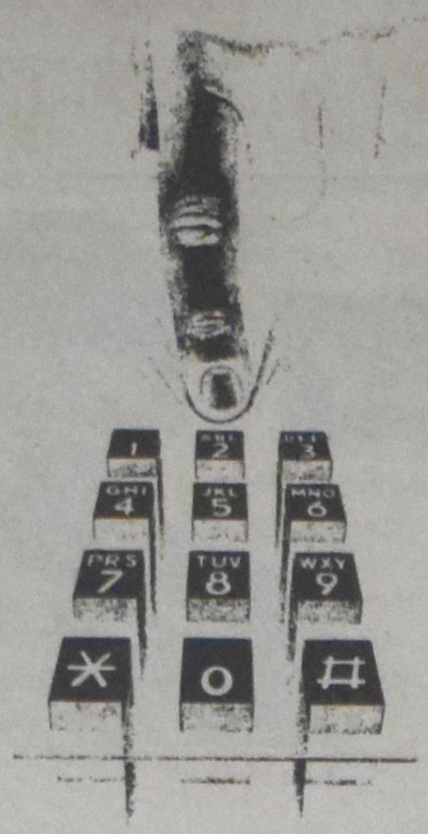

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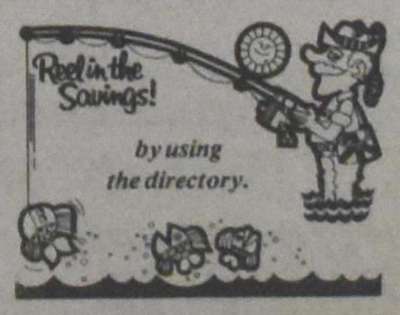

REFLEXION

John Byl

REFLEXION

Peter and Marja are IN

Dear P&M:

You asked for input on adoption and its various aspects (April 10, 1992). Here are my thoughts as an adopted child and a foster mom who has cared for Native children.

I was adopted as an infant. Being of European blood I blended in with the Dutch couple who adopted me. As far as I know I was accepted by most of my relatives although I feel some had reservations as to what I might grow up to be! My adoption wasn't a secret. I was proud of it and still am. My childhood was extremely happy and I was close to my parents. I remember one cousin who put me down by saying I didn't *really* belong to my family, but my Mom mended that wound.

I recall a church young people's group discussion about the question, "Should adopted children receive the sign of the covenant?" Most were silent, several voiced approval and one gave an adament "No" followed by a long dialogue. It happened that we had an elder visiting us that evening and he proceeded to drop what was to me a bombshell. He confessed to the teens that he used to be strongly opposed to baptizing adopted children. But he had changed his views and now gave a resounding "Yes." I could have kissed his bald head!

As a teacher in a Christian school I taught a fine young Native boy. Some of our Christian Reformed women found him quite cute in the lower grades but a threat to their daughters when he hit high school! There were hard feelings, his self-esteem dropped and his life wasn't so great for awhile. Several years ago I saw him on TV and discovered that he had become chief of his reserve. At issue was the fact that a housing company had not paid the contractor with funds made available by the band. This young chief then by-passed the company and paid the contractor directly, saying, "We are an honorable people." I am told that his former foster family does not see him as a success but rather as a failure because he never became *white!*

I feel that thoughtless remarks made by church members and children can badly hurt an adopted child. I can't imagine how someone can withstand racial slurs without falling into despair. Most teenagers already have a hard time with identity crises. An adopted child from another race has a triple whammy to bear.

Sometimes I get the feeling that Dutch people are very cruel and cutting, very reluctant to accept non-Dutch people. Snide comments about "those Canadian in-laws" are very hurtful. Remarks like "You're not much if you ain't Dutch" do not make people feel welcome. If remarks like this are made to adopted teens, can you blame them for feeling troubled?

I have looked after a girl who was verbally abused as a child and made to feel that she was a lazy, good for nothing Indian. I have also cared for a boy who was told by one Dutch person, "The only good Indian is a dead Indian!" Personally I have several Dutch friends who are very, very supportive of my fostering. But over the years I have also been slammed with insults. Some have asked, "Why waste your time with these Indian kids. They all become alcoholics anyway." Others have said, "These Indians aren't going to turn out anyway. We know some people who adopted an Indian and...!"

My parental heart bleeds when I hear people say such things to my children and to me. I can't be there for my kids all the time; I can't shield them from these unkind remarks. I can only hope that their sense of humour, our love and God's wisdom will be there for them until they get their feet firmly on the ground.

Lots of folks don't know that I was adopted. I was once told about an adopted child who caused problem after problem. "Adopted kids don't turn out anyway," this woman huffed. At that point I looked her in the eye and stated: "I'm adopted." I hope she felt cheap!

Another time I told one woman that my kids weren't born with a large guarantee attached. Were hers? I asked. She didn't answer. For some reason people are quick to say: "Oh, he's so much trouble to his family. But then he is *adopted*!" Yet we hear very little of that kind of talk when a birthchild is troublesome.

On the other hand I'm also aware of two sisters who have had a very positive adoption experience after spending some time with us as foster kids. The teachers at the Christian school showed a lot of compassion and the girls began to bloom in the warmth of Jesus' love. I pray that it will continue to go well.

Dear Foster Mom:

Describing the mind of Christ, the Apostle Paul wrote: "In humility consider others better than yourselves" (Phil. 2: 3). Your letter reminds us of the deep wounds we cause when we assume a superior position and look down on those who are different. Thanks for a feisty response to our request for input about interracial adoption in our Reformed community. We could kiss you, too!

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by and advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Playing New Earth games

The spring and summer air warms the earth, people are outside working, walking and talking, children are playing in shorts and short sleeves. During all of this the NHL playoff season began, a few days late on account of the strike, continued night after night, and by the end who really cared — it's time to be outside. It's time to watch children dancing down the street, skipping rope or playing baseball at the local diamond, or engaged in soccer at the local soccer pitch.

It's intriguing to watch children play soccer. The younger kids following the ball like a mob, kicking it against each other rather than to each other. Two players, not understanding danger, run head-long at a ball and collide head over heels. The game stops, their resilient bodies bounce back and the game continues.

One player steps on an opponent's foot. The opponent calls out, "Ouch!" The offending player continues to run to the ball but genuinely calls back, "Sorry!"

Some of the older children play their positions but never expect the other team to make a mistake and consequently do not play aggressively enough. Some follow the play intensely while others are more interested in watching the game on a neighbouring field. And oh, there's dancing for glee when a goal is scored.

A taste of glory

The officials, only a few years older than the participants, regulate their peers. They are oblivious to some infractions, call others incorrectly, but most of the time they do a fine job. Except for a few impassioned parents and coaches no one seems to mind the mistakes and the play continues. The self-respecting officials return home enriched by the experience and gaining a little pocket money.

The parents sit in their lawn chairs, talk about the game, their children, the weather, local and international life and politics. Occasionally parents and coaches — with English, Italian, Spanish or a variety of other accents — call out words of encouragement to the players: "Pass it,"; "Go, go, go!"; "Keep it in"; "Hold your position ...." Then there is the trip home, reliving the highlights, giving hugs when necessary and celebrating over an ice cream cone a goal scored.

I know the antithesis is not between young and old. I know too some leagues have had difficulties with fighting, with some players hogging the ball, with some saying bad things about other players. (Not everybody plays out of thankfulness to God.) Yet watching children run about after a soccer ball on a warm evening reminds me of Zechariah 8: 5 — the parents are on the sidelines discussing the problems of the world and the children are busy playing.

God! You have made a beautiful world! Thanks for these glimpses into the new heaven and the New Earth.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

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Books

Robert VanderVennen, page editor

Is your worldview subversive?

Subversive Christianity: Imaging God in a Dangerous Time,, by Brian J. Walsh. Bristol, England: Reguis Press, 1992. ISBN 1-85544-003-2. Available from the Institute for Christian Studies, Toronto. Softcover, 96 pp., $10.95. Reviewed by Jonathan P. Jelfs, a physician in Bristol, England.

How do you view *your* faith — as comforting, reassuring? But would you call it *subversive?* Brian Walsh, director of the Worldview Studies program at the Institute for Christian Studies in Toronto, has written a moving book that invites a radical and subversive faith, but one that is fashioned by the brokenness and suffering that we see and share.

Really the book is about spiritual warfare: living out of a worldview or vision of life that prefers the struggle towards faithful obedience to God in all things to a resigned servitude to the idols of our contemporary Western culture which have lured us to a misplaced faith in economic growth.

This message may sound familiar to Reformed ears, but Walsh's treatment is special in that it is sensitive to the gap that so many of us experience — the gap between a biblically-informed worldview and the realities of life in our present culture. We have resorted to over-intellectualizing the Gospel while allowing our imaginations to be numbed towards a God who chooses to be *active* in history through his image-bearers.

In a challenging yet inspiring book Walsh begins by demonstrating the subversive quality of Christianity in relation to our work lives. His discussion of the subversive nature of the Genesis Creation account in the context of Babylonian Exile is refreshing. He also exegetes the subversion in Jeremiah's prophetic ministry, illustrated by the poetic lyrics of Bruce Cockburn. His section "Fukuyama meets Jeremiah" brilliantly critiques Fukuyama's *The End of History.*

Walsh uses the analogy of Jeremiah to call us to a response of *grief* at our cultural malaise. Not a passive melancholy, but a passionate rejection and subversion of the way things are in the light of a profound vision of the way things ought to be."

Correction:

In Alice Los' column of May 29, the first line of the second column (under the sub-head 'New era') reads: "It was a difficult era and much has changed." The word "difficult" should have read: "different." *Calvinist Contact* regrets the error.

Friends of God

Wayne Brouwer

Surrounded

"As the mountains surround Jerusalem, so the Lord surrounds his people both now and forevermore" (Psalm 125: 2).

Five hundred years before Christ the Greek philosopher Sophocles summed up the fears of our world in this pithy statement: "To the man who is afraid, everything rustles!"

You can see his picture all around you. One writer tells of a woman who came into a police station but didn't approach the officer on duty. Instead, she took a seat in a corner of the lobby, pulled a book out of her handbag and began to read. After a while the duty officer went over to her and asked if he could help her with something. "No, thanks!" she replied. "I only came down here because I'm reading this murder mystery, and it scares me so much that I wanted to finish it here, under police protection!"

Surrounded by enemies

Psalm 125 is the song of those who know fear first-hand. It's for those who have felt the lump in the breast, and have heard the hesitant speculation of the doctor. It's for those whose lives are suddenly grinding to a halt because of the economic recession and the loss of a job. It's for those who are struggling through the first year of university and who can only see the dark clouds of exams billowing on the horizon. It's for children who hear things that go bump in the night, for teens who walk on the edge of the "in" crowd, for lovers who feel they can never meet the expectations of the other person, for parents who sense their children slipping away from them, and for widows and widowers who don't know how they can carry on.

As the mountains of trouble surround the person in the depths of despair, so it is for those who fear. "To the person who is afraid, everything rustles!"

Surrounded by grace

But do you remember what chased the fear away when you were a child? When the dog barked at your heels your father or mother scooped you up into his or her arms and made you brave. When the boogey-man threatened from under your bed, the blankets surrounded you with their warmth. When hurts and pains made going back to school difficult, your mother hugged you tightly in the embrace of her love.

So, says the psalmist, it is with us. Surrounded by evil and loss and hopelessness and enemies, only one thing could bring relief. Remember the story of Elisha and his servant in II Kings 6? The armies of Aram circled Elisha's house one day, threatening both of them with death. Elisha's servant quaked in fear. But not so Elisha. "Why not?" asked his servant.

Then Elisha prayed that God might open his servant's eyes. And when God did, he saw that the armies of Aram were surrounded by an even mightier army — the hosts of the Lord God Almighty, shining in their heavenly power and splendour.

We're surrounded. Yes, by evil. But the evil that surrounds us is surrounded by an even greater power: the loving arms of a Father!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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Marriages

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to
STEPHEN DWAYNE

son of John and Hilda Tamming. The Lord willing the ceremony will take place on Saturday, June 20, 1992, at 2:30 p.m. at Maranatha Chr. Ref. Church, 94 Elgin St. S., Cambridge, Ont., Rev. Ralph Koops officiating.
Future address: 502-85 Green Valley Dr., Kitchener, ON
N2P 1V5

LUNSHOF-ROELFSEMA:
" 'For I know the plans I have for you,' declares the Lord, 'plans to prosper you and not to harm you, plans to give you hope and a future' " (Jer. 29: 11).
Henry and Ida Lunshof would like to announce the marriage of their daughter

LISA LOUISE
to
JEFFREY-NEIL ROELFSEMA

son of Neil and Nettie. This celebration of love will take place before God, family and friends on June 13, 1992, at 2:00 p.m. at the Community Chr. Ref. Church of Meadowvale, with Pastor Henry Lunshof officiating.

Anniversaries

Medemblik Smithers
1942 June 18 1992
Psalm 127

With gratefulness to our Lord, we announce the 50th wedding anniversary of our parents and grandparents

DIRK and MINKE ADEMA
(nee Bakker)

May God continue to bless you Mom and Dad (Oma and Opa) and keep you in his care!
Congratulations!
Andy & Judi Adema — Smithers, B.C.
Joshua, Jennifer, Rachelle
Webb & Meta Westerhof — Terrace, B.C.
Monica, Marten, Edward, Andrew
Ed & Gerda Adema — Smithers, B.C.
Christina, David, Jeffrey, Carolyn, Brenda
Dick & Marian Adema — Smithers, B.C.
Stephanie, Aaron, Robyn
Don & Betty Adema — Kansas, USA
Nichole, Ian, Lawrence
Tim & Annette Breedveld — Surrey, B.C.
Danielle, Lisa, Kevin
Ken & Dorothy VandeVelde — Ladner, B.C.
Robert, Michelle
Home address: Box 2914, Smithers, BC V0J 2N0

1967 June 10 1992
With praise and thanksgiving to God, we announce the 25th wedding anniversary of our parents,

JOHN and JANE FLIKKEMA
(nee Zwier)

We pray that the Lord will give you many more years together Mom and Dad!
David & Ingrid
Karen & Allen (boyfriend)
Michael
"Surely God is my salvation; I will trust and not be afraid. The Lord, the Lord, is my strength and my song; he has become my salvation" (Is. 12: 2).
Home address: 22 Corby Cres., Brampton, ON L6Y 1H1

Anniversaries

1957 June 4 1992
"God blessed them and said to them: 'Be fruitful and increase in number, fill the earth and subdue it' " (Gen. 1: 28a).
With praise and thanksgiving to God we announce the 35th wedding anniversary of our parents and grandparents,

JOHN and WINNIE BRON
(nee Feenstra)

Happy anniversary Dad and Mom, Grandpa and Grandma!
With love:
Allan & Brenda Bron — Southport P.E.I.
Eric, Jeffrey, Kyle, Alaina
Janet & John Drent — Brampton, Ont.
Judy & Peter Kielstra — St. Thomas, Ont.
David, Brian, Wendy
Bill & Tracey Bron — Mt. Brydges, Ont.
Amanda, Courtney
Home address: 8 Hollis Crt., Mt. Brydges, ON N0L 1W0

1952 June 9 1992
With praise and thanksgiving to our Lord we wish to announce the 40th wedding anniversary of our parents and grandparents,

BILL and GAY RUTGERS
(nee Bakker)

We pray that the Lord will continue to bless you and keep you in his loving care.
With love and congratulations:
Shirley & Rick Schmidt — Rockton, Ont.
Melissa, Jennifer, Alex, Sarah, Emily
Fenna & Bill Zylstra — Nepean, Ont.
Paul, Dan, Christina
Rita & Brian Deines — Brockville, Ont.
Trevor, Tracy
Harry & Linda Rutgers — Red Deer, Alta.
Home address: P.O. Box 778, R.R. #2, Mallorytown, ON
K0E 1R0

1942 June 11 1992
With praise and thanksgiving to the Lord, we hope to celebrate the 50th wedding anniversary of our parents and grandparents

FREDERIK and CORNELIA WELFING
(nee Ritzema)

We pray that the Lord will continue to bless you and keep you in his care.
With love and congratulations from your children and grandchildren:
Dianne & Hilbert Fluit — Ayr, Ont.
Jacqueline, Michael, Darrell
John & Hilda Welfing — Cambridge, Ont.
Karen, Steven
Alice & Hank Bosch — Branchton, Ont.
Bradford, Lincoln, Arron, Tirzah
The Lord willing an open house will be held Saturday, June 13, 1992, at the Maranatha Chr. Ref. Church, 94 Elgin Street in Cambridge, Ont., from 2 to 4 p.m.
Best wishes only please.
Home address: 28 Ball Ave., Cambridge, ON N1R 2A1

Obituaries

The council and congregation of Bethel Chr. Ref. Church, Listowel, Ont., extend their sincere Christian sympathy to Deacon Glen and Mrs. Anita Arends and their children Ryan and Kevin in the death of their six day old daughter and sister

MARY HELENE ARENDS

May the Lord comfort them with his special love and sustaining grace.

Anniversaries

1957 June 21 1992
With praise and thankfulness to the Lord, we hope to celebrate our parents' triple 35th wedding anniversary.

SID and HENNIE WOLTERS
HERMAN and IDA VAN BOVEN
HENRY and DOROTHY VAN BOVEN

We pray that the Lord will continue to bless you and keep you in his care.
With congratulations and love from your children.

John & Karen Wolters
Ben & Alanna Wolters
Kevin Wolters
Yolanda Wolters & Miles (boyfriend)
and 6 grandchildren.

S. & H. Wolters
RR 2, 10980 Westdown Rd.
Ladysmith, BC V0R 2E0

Pieter & Betty Postma
Len & Jackie van Boven
Ben & Margie van Boven
Les & Hilda Visser
Joyce van Boven & Marius (fiance)
Ernie & Aileen van Boven
Shirley van Boven
and 12 grandchildren

H. & I. van Boven
4560 Koksilah Rd.
RR 7, Duncan, BC V9L 4W4

Lawrence & Marilyn van Boven
Tony & Tammy van Boven
Clarence & Judy Bouwers
Harold & Alida van Boven
Mike & Joanne van Boven
Dave & Sylvia Ripmeester
Pieter & Anita de Bruin
and 15 grandchildren.

H. & D. van Boven
2135 Quamichan Park Rd.
Duncan, BC V9L 3B5

An open house wil be held on Saturday, June 20, 1992 from 2:00 to 4:00 p.m. in the Christian Reformed Church, 930 Trunk Rd., Duncan, BC

Obituaries

Hoogeveen, Dr. Grimsby, Ont.
Jan. 26, 1910 May 19, 1992
"But from everlasting to everlasting the Lord's love is with those who fear him" (Ps. 103: 17).
On Tuesday, May 19, 1992, the Lord called home to be with him,

HENDRIKUS LIP

in his 83rd year, leaving behind his loving wife Jantina Lip (nee Van den Berg), his children
Hank & Evelyn Lip — Grimsby, Ont.
Henny & John Rensen — Grimsby, Ont.
seven grandchildren and 10 great-grandchildren.
Funeral services were held on Monday, May 25, 1992, at the Mountainview Chr. Ref. Church, Grimsby, Ont., with Pastor De Bruyne officiating. Interment took place at Queen's Lawn Cemetery.
Home address: Shalom Manor, 112 Bartlett Ave., Grimsby, ON L3M 4N5

In loving memory of a dear nephew,

NATHAN SCHENK

who passed away May 27, 1992.
Your mother and I are so close
And children we did have, yes both
I had three and she had three
and six years later the Lord gave her thee
You were born so strong and loud
Your parents were oh so proud
Then the Lord said, "Let it be.
I would like this boy here with me."
We are all so very sad down here.
But the Lord always says: "Never fear."
We love you Nathan!
Your aunt Gerda, uncle Tom, and cousins Nicole, Mark and Michelle.

Obituaries

Westmaas Brampton
May 12, 1907 May 19, 1992
"Send forth your light and your truth, let them guide me, let them bring me to your holy mountain, to the place where you dwell. Then will I go to the altar of God, to God my joy and my delight" (Ps. 43: 3, 4).
Led by that light and truth throughout his life our beloved husband, father, grandfather and great-grandfather,

JOHN PETER QUARTEL

after a short illness died piecefully in the Lord, to be with him forever.
His response to the news of his illness and approaching death was: "I am so grateful to have a gracious heavenly Father."
His loving wife and children:
Adriana Hensen Quartel — Brampton
Jack & Jennie Quartel — Burlington
Harry & Mary Quartel — Mount Forest
Marrie & Peter Kranenburg — Toronto
Corrie & Keith DeVries — B.C.
Jannie & Herb Verbeek — Exeter
Annie & Harry Kerkhof — Acton
26 grandchildren (one with the Lord) and 31 great-grandchildren.
The funeral took place on May 22, 1992, Brampton, Ont.
Correspondence address: 7900 MacLaughlin Rd., Apt. 710, Brampton, ON L6V 3N2

Accommodations

Student accommodation Hamilton, close to Mohawk- or Redeemer College, one-bedroom basement apt. available Sept. 1, 1992. Suitable for quiet non-smoking female, utilities included. Call (416) 388-1463 (after 5 p.m.)

Living accommodations available in **Brampton**, Ont. Close to Christian elementary school, church and community college. Available by August 15. If interested please call (519) 587-2370 after 6 p.m. **(females only please).**

Looking for Christian female to share a house in the quiet town of **Vineland, Ont.** Walking distance to all amenities. Available this summer.
Call Marian at (416) 892-1242

Help Wanted

Herdsperson for modern Holstein farm. **Must be capable of working independently. A.I. capabilities an asset.** Modern three-bedroom home provided.
Phone: (416) 878-3787

Are you eager to model the love of Jesus and train disciples for Him? First Bellflower CRC is currently in need of a **Director of Youth and Young Adult Ministries** (ordained/unordained) for people Jr. High through Young Couples. Excellent benefits are provided. More information and a church profile are available. Please send resumes or requests for information to Search Committee, c/o Lois Klein, 17603 Ardmore Ave., Bellflower, CA 90706 (310-866-5577) by July 1.

The All Ontario Diaconal Conference (AODC) has a full-time opening for:

OFFICE MANAGER

Applicant should be:
* positive about diaconal work
* computer literate (Word Perfect/Lotus)
* good typist
* able to initiate and organize
* skilled in basic bookkeeping

Send resume to:
AODC, Box 2248
St. Catharines, ON L2M 6P6
For more information contact: Ben Vandezande (416) 646-4511.

Classifieds / Events

For Rent

Large room for rent in Oshawa, Ont., including private bath, cable, parking; share kitchen and laundry. Five minute walk from shopping centre and all amenities. Quiet suburb in Oshawa.
Please call: (416) 721-2610
ask for Diana.

Fully furnished basement apartment available immediately in **London, Ont., near Fanshawe College**. Ideal for one or two students. All utilities included, except telephone. Call Georgina Schinkel (519) 452-1897.

Teachers

BURNABY, B.C.: John Knox Christian School needs a **Grade 5 teacher** (80% position) with a strong background in **music.** Candidate **must be certified by the B.C. Ministry** and able to teach all subject matter from a Christian perspective.
Contact Peter Valkenier, Principal
8260-13th Ave.
Burnaby, BC V3N 2G5
(604) 522-1410

MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for **primary and intermediate teaching** positions. A **background in music** is desirable as well as **computer literacy**. Please send resumes to:
T. Vroon, Principal
Haney - Pitt Meadows Chr. School
121240-203rd. St.,
Maple Ridge, BC
V2X 4V5 Canada
Tel.: (604) 465-4442

ORILLIA, Ont.: Orillia Chr. School invites applications for **full-time Grade 6 position** commencing September 1992.
Address all resumes and/or inquiries to:
George Kamphuis, Principal
Box 862
Orillia. ON L3V 6K8

REXDALE, Ont.: Timothy Chr. School is accepting applications for a **teaching principal.** Ability to give **musical instruction (choral/band)** and/or a **working knowledge of computers** would be assets. Interested applicants should send their resumes to:
William Groot
34 Fallowfield Rd.
Rexdale, ON M9W 2W2
Phone: (416) 743-2554 (evenings)

Terrace, B.C.: Centennial Chr. School invites applications from secondary school teachers for a position to teach **music/band.** Please direct inquiries to:
Frank Voogd
Centennial Chr. School
3608 Sparks Street
Terrace, BC V8G 2V6
Phone: (604) 635-6173

Vacation

Lakewood Christian Campgrounds
R.R. #5, Forest, ON N0N 1J0
Phone (519) 899-4415
or (519) 245-1225
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and biking trails.

Help Wanted

clac

Due to a retirement, The Christian Labour Association of Canada will have a vacancy in the near future for a full-time position at its Mississauga office for either an

Administrator/Researcher
(with editing, publishing and research functions)

or an

Editor/Researcher
(with responsibilities for editing and publishing CLAC's Magazine, *The Guide*, as well as doing trade union research).

Only one of the above positions will be filled, depending on the applications received.

While CLAC will provide familiarization and any training or supervision required, applicants should possess superior written English language skills, preferably with a journalistic interest or background; have the ability to edit and plan material for publication; and be able to do assigned research projects. The successful applicant will have a strong Christian perspective on work and labour relations issues. Familiarity with CLAC will be a definite asset.

The starting date for this position is at present flexible and could be made subject to the successful applicant's availability. CLAC offers a full range of benefits and a competitive salary structure, with the level for this position dependent on the applicant's experience and ability. All applications will be kept in strict confidence and should be directed to:

Ed Grootenboer, Executive Director
Christian Labour Association of Canada
5920 Atlantic Drive
Mississauga, ON
L4W 1N6

Tel: (416) 670-7383 **Fax: (416) 670-8416**

The final date for the receipt of applications is ***September 15, 1992.***

SEEKING A PASTOR

The **Clarkson Chr. Ref. Church** is seeking an experienced co-ordinating pastor to lead established team ministry in the large suburban community of **Mississauga, Ont.**
The new pastor's gifts in preaching, teaching and pastoral care will complement the gifts of our pastor of youth and evangelism. Please send requests for information, including church profile, ministry vision statement and job description to:

Search Committee
Chairman Don Wiersma
Clarkson CRC
1880 Lakeshore Rd. West, Mississauga, ON
L5J 1J7
Tel. (416) 822-8274

Teachers

Thunder Bay Christian School

requires teachers for
Grade 3 and Grade 5.
due to expanding enrollment
and job transfers

Contact Richard Poortinga, Principal, at
(807) 939-2843 a.s.a.p.

Mail resumes to
Thunder Bay Christian School,
R.R. #2, Arthur St. West,
Thunder Bay, ON P7C 4V1.

Employment wanted

TEACHING POSITION WANTED

EDUCATION: B.A. Psychology plus English, history "teachables." Bachelor of Education, Primary/Junior E.S.L., Special Ed. Part 1, Senior English by July 24, Forestry diploma. Also, nine years campus and international ministry experience.

Robert Stephen McPhee
624 Rosedale Ave., Windsor, ON N9C 2N8; (519) 971-8342

Help Wanted

Vacation

LITTLE EUROPE RESORT
Bracebridge, Muskoka

Plan a successful vacation at our resort known for its Dutch hospitality. Reasonable rates for cottage rentals. Excellent for camping, swimming and fishing (ideal for group camping). "Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118, past the Muskoka Airport.

• No pets please • Showers available
• Trailer sites available

Roel & Riet Bakema
Little Europe Resort
R.R. 3, Bracebridge, ON P1L 1X1
Phone: (705) 645-2738
This ad appears only in ***Calvinist Contact***

For Rent

Low Car Rentals in Holland

We have all kinds of cars and campers from Fl. 180 per week exclusive of tax.

H. Dunnewind
Haven Oost 18 7731 GT Ommen (OV), the Neth.
Phone: 011-31-5291-51960
Fax: 011-31-5291-51927

Events

Events

Bethel Chr. Ref. Church
Saskatoon, Sask.

invites past members to join us for our
40th anniversary dinner
scheduled for
October 10, 1992
If interested please contact:
H. Denie
2105 St. George Ave.
Saskatoon, SK S7M 0K6

before September 1, 1992

Serving Christ in the Nineties:
Beyond Synod 1992

The issue of women's ordination, no matter what decisions are made by Synod 1992, has been divisive in the Christian Reformed community. What can bring us together? Can we forge a common direction for Reformed Christians for serving Christ in the 90s? Please plan to attend "Beyond Synod 1992," a special event planned by the "Serving Christ in the 90s" committee, **June 22, 8:00 p.m., Rehoboth Fellowship Christian Reformed Church, Etobicoke, Ont.**

Rev. Henry Wildeboer, pastor of Zion CRC in Oshawa, will chair. A panel will lead off discussion. Panel members include: **Rev. Derk Pierik,** university campus chaplain and a Classis Toronto synodical delegate; **Rev. William Koopmans,** pastor of Orangeville CRC and a Classis Huron synodical delegate; and **Mrs. Aileen Van Ginkel,** a former Research Associate with the Council of Christian Reformed Churches in Canada.

BOERSMA/FEDDEMA FAMILY REUNION

Saturday, August 22, 1992
Arrive *at* or *before* 11:00 a.m.
Place:
Rockwood Conservation Area
#7 Highway, Rockwood, Ont.

Barbecue late afternoon: Bring your own food.

Events

To all ***Calvinist Contact*** *subscribers and advertisers:*

Only Five issues will be published during July and August:

July 10, 24 and Aug. 14, 21, 28

The *Calvinist Contact* office will be closed for vacation from **July 20** through **August 3.** Our office will re-open Tuesday, **August 4.**

ADVERTISING DEADLINES ARE AS FOLLOWS:

Issue dated:	Advertising deadline (4 p.m.):
July 10	July 1
July 24	July 8 (NOTE!)
Aug. 14	Aug. 5
Aug. 21	Aug. 12
Aug. 28	Aug. 19

Calvinist Contact will **not** publish: **July 3, 17, 31 and Aug. 7.**

Your co-operation is appreciated. We wish you all a relaxing holiday.

Stan de Jong
Manager

Calendar of Events

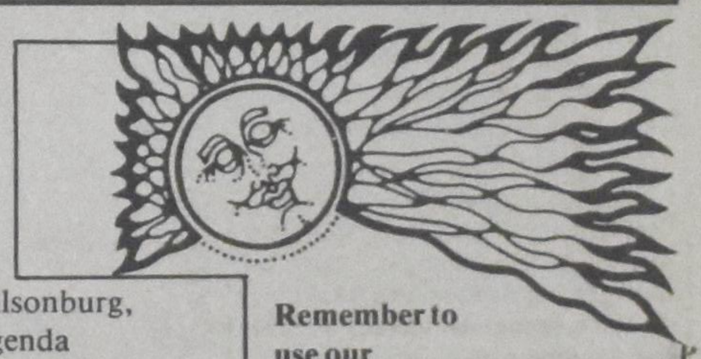
June 13	Thirty-fifth anniversary Knox Chr. School. Picnic celebration from 11 a.m. till 3 p.m., at the school, **Bowmanville**, Ont.
June 20	Groundbreaking ceremony at the site of the new campus of The King's College. At 10:30 a.m., at 9125-50 St., **Edmonton**, Alta. Everyone is invited to this joyous occasion!
June 20	"Grunneger Picnic," 20th anniversary, at 10 a.m., Grand River Conservation Area, **Rockwood**, Ont.
June 20	Coalition for Religious Freedom in Education - sponsored consultation on public policy and legal action. At 10 a.m., Bramalea Baptist Church, **Brampton**, Ont. For info. call (416) 825-3578.
June 22	"Serving Christ in the Nineties: Beyond Synod 1992" is the theme of a special event, 8 p.m., Rehoboth CRC, **Etobicoke**, Ont. Panelists: Revs. Derk Pierik, William Koopmans and Mrs. Aileen Van Ginkel. Moderator: Rev. Henry Wildeboer. For info. call (416) 825-3578.
June 24	"Cypress Gardens Winter Ministry Winterhaven Picnic," at 10 a.m., Waterworks Park, **St. Thomas**, Ont.
June 26	Special praise and thanksgiving service for Rev. & Mrs. Nonnekes on the occasion of their retirement. At 8 p.m., CRC, **Fredericton**, N.B. For info. call (506) 450-3959.
July 1	Frisian picnic, 25th anniversary, at 11 a.m., Pinehurst Conservation Area, near **Paris**, Ont.
July 4,5	40th anniversary, Bethel CRC, **Exeter**, Ont. Saturday evening: barbecue dinner; Sunday morning worship, Rev. H. Heeg; Sunday evening: special music. For info. call: (519) 666-0048 (after 6 p.m.); (519) 666-1230 (days).
July 8	Hollandse Dag, 10 a.m., **Mount Brydges** Caradog Community Centre. Speaker: Rev. Adrian Van Geest. Medewerking Klompendansers. Lunch en beker meenemen.
July 11, 12	40th anniversary, Lindsay CRC, **Lindsay**, Ont. Potluck supper July 11 at 6 p.m. Special services July 12 at 10 a.m. and 7 p.m. For info. call (705) 328-1342.
July 13-28	ICS Summer Education course, Teaching the Elementary Language Arts. Instructor: Dr. Robert W. Bruinsma, Ass. Prof. The King's College. Location: 229 College St., **Toronto**, Ont. For info. call: (416) 979-2331.
July 15-17	Coffee Break/Story Hour Leaders Convention at McMaster University, **Hamilton**, Ont.
July 20-24	All Ontario Calvinist Cadet Campout, **Scugog Island, Durham Region.** Theme: United in the Spirit.
July 31 - Aug. 3	Annual ICS Summer Family Conference at Hamilton District Chr. High School, **Ancaster**, Ont. Theme: "Aspects of Contemporary Culture." Keynote speaker: Dr. Bill Romanowski. Entertainment by Ken Medema. For info. call (416) 979-2331.

Church news

Christian Reformed Church

Classis meeting

— **Classis Chatham** will meet in regular session on Tuesday, Sept. 15, in the Tillsonburg, Ont., CRC. All agenda materials must reach Jan H.G. Vandergeest, Stated Clerk, by Monday, July 27, 1992.



Remember to use our Calendar for all your summer events!

25th ANNIVERSARY

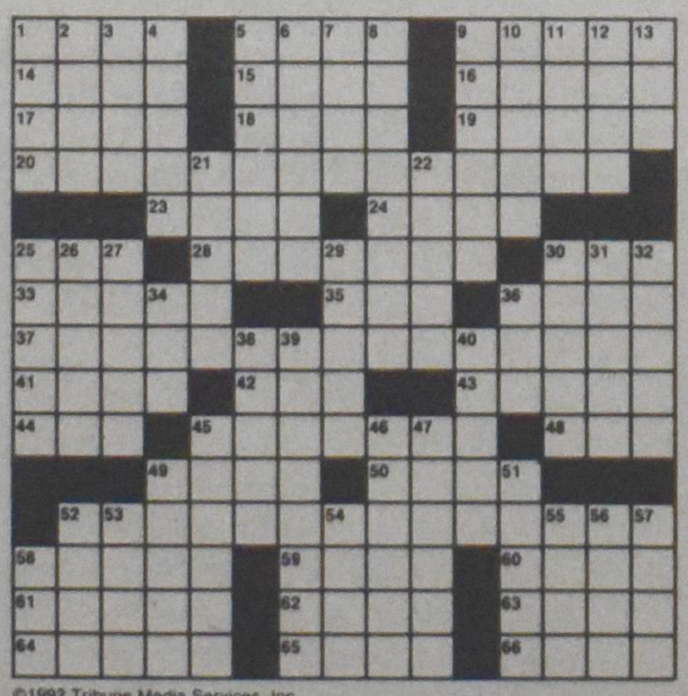
The **Chr. Ref. Church, Penticton, B.C.**, will celebrate its 25th anniversary on **July 4 and 5, 1992, D.V.**

All former pastors, members and friends are invited to help celebrate this event with us.

For info. call:
(604) 498-3749

This Week's Puzzle

Melvin Kenworthy



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ACROSS
1 Army chow
5 "— the night before..."
9 Jib and spanker
14 Actor Baldwin
15 Dynamics beginner
16 Sign up: var.
17 On the briny
18 Certain golf stroke
19 Severe pain
20 Gavin MacLeod on TV
23 Stew
24 Snicker—
25 Ms Farrow
28 Bird or Strawberry
30 Boggs' weapon
33 Poplar
35 Judge of Israel
36 Ear part
37 Angela Lansbury on TV
41 Crude metals
42 Height: abbr.
43 Playwright Clifford
44 Legal matter
45 Priest at times
48 Peer Gynt's mother
49 "Enterprise" crew member
50 — girl!
52 Jim Backus on TV
58 Eng. slammers
59 Swenson of "Benson"
60 Melville novel
61 In the air
62 "— o'clock scholar"
63 Aberdeen wear
64 Certain rays
65 Stem joint
66 Notable times

DOWN
1 Title of respect
2 Different
3 Vaticinator
4 Boa
5 Pill
6 Affluence
7 Sandy's talk
8 Subtle salesmanship
9 Navy construction member
10 Ms Dickinson
11 Press
12 Protracted
13 Crafty
21 Man from Tehran
22 Loosen
25 Ursa —
26 Rhone feeder
27 Church parts
29 Certain punches
30 Black tea
31 Assists
32 Concise
34 Feminine ending
36 Math abbr.
38 Visits
39 Of northern islands
40 Trunk
45 Explodes
46 Scorched
47 Refrigerant
49 Antibiotic
51 Roused
52 Conte
53 Owl sound
54 Aware of
55 Moslem ruler
56 Falana of song
57 Oodles
58 Chatter

Last week's puzzle

T	O	W	N		T	O	P	A	Z		S	O	Y	A
A	L	I	A		A	R	O	M	A		A	H	A	B
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C	O	H	O	R	T		D	R	I	E	D	O	U	T
			L	O	O	P		E	N	V	Y			
C	R	I	E	D	O	U	T		E	A	S	Y	O	N
H	O	B	O	S		T	R	A	S	S		A	T	O
O	M	A	N		V	I	O	L	S		C	H	A	T
M	E	R		C	A	N	O	E		T	O	O	R	A
P	O	S	S	U	M		P	R	I	E	D	O	U	T
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A	C	I	D		E	A	T	E	N		R	I	N	K
R	O	S	Y		S	T	O	N	E		D	I	D	O

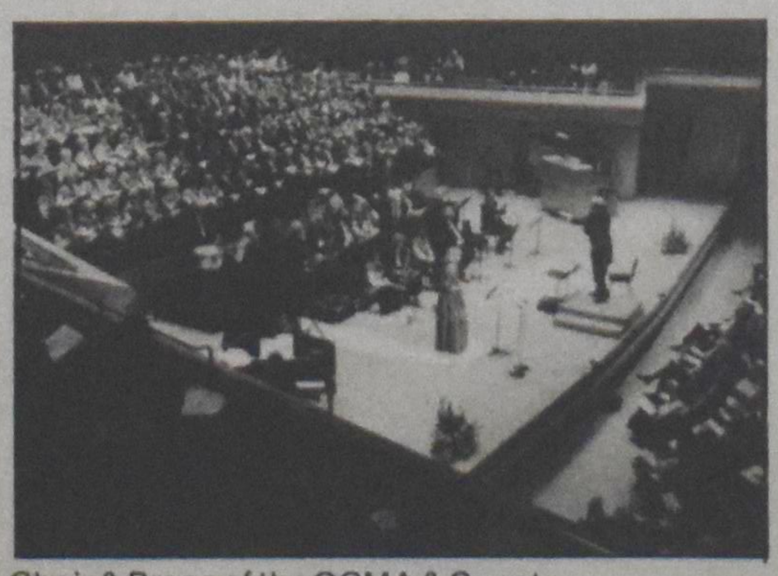
Christian Festival Concert

By the Choirs and Brass of the

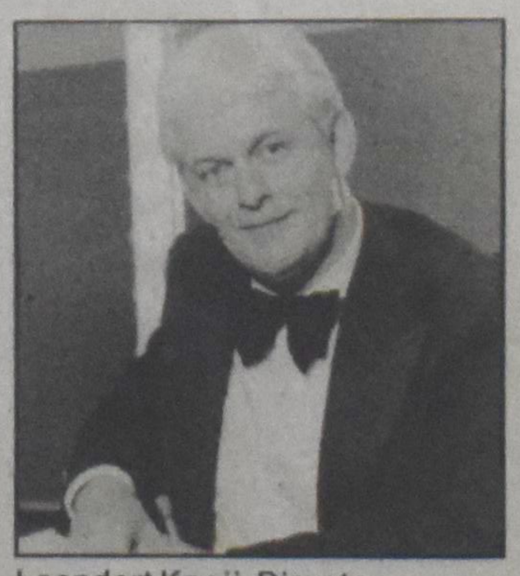
Ontario Christian Music Assembly

ROY THOMSON HALL

Friday, November 13, 1992, at 8:00 p.m.



Choir & Brass of the OCMA & Guests



Leendert Kooij, Director

THE PROGRAM INCLUDES:

A wealth of beautiful music, both vocal and instrumental; Exciting choruses from Oratorios; The solemn sound of a large choir; Organ & Piano duet; The Kooij Sisters; Beautiful Gospel Music; Audience Participation; Soprano Solos; And much more....

GUEST ARTISTS:

Ellen van Haaren, Soprano; Sander van Marion, Organ & Piano; Andre Knevel, Organ & Piano.

TICKETS:	**Main Floor & Mezzanine**	**$20.00**
	Balcony (Middle)	**$16.00**
	Balcony (Sides)	**$12.00**

Order your tickets from:

Ontario Christian Music Assembly
90 Topcliff Avenue, Downsview, ON M3N 1L8
Tel. (416) 636-9779

Please enclose payment. Seating is limited so don't miss this truly exciting event!

Environment

What on earth's the matter?

The Rio conference

Francesco di Castri

The greenhouse effect, depletion of the ozone layer, deforestation, desertification: the facts are there, tangible, indisputable. Despite the evidence before our very eyes, we cannot bring about the changes necessary to halt or even slow down the damage. It's as if we did not want to see, hear or understand; as if we preferred to remain in ignorance rather than react.

What a paradox! On the eve of the UN Conference on the Environment and Development (Rio de Janeiro, June 3-14), Francesco di Castri, UNESCO's co-ordinator for the environment, looks at some of the characteristics of this paradox, albeit modestly, given the complexity of the subject and the multiplicity of opinions to which it has given rise.

The degradation of the planet's environment is accelerating. It has been estimated that 10 to 20 million hectares of forest — an area five times the size of Belgium — are destroyed each year, while another six million hectares of arable land turn into desert. Whole species vanish, and ecosystems are destroyed at a dizzying pace, shrinking the earth's genetic capital before we have even explored all of its resources.

For the first time in history, human deeds have an impact that goes beyond local boundaries and encompasses the globe; witness, for example, climatic changes caused by the greenhouse effect.

The human factors accounting for the worsening of our environment are known. Foremost among them are the world's demographic explosion — the population of the Third World will have quadrupled between 1950 and 2025 — the damaging consequences of global manufacturing and consumerism, and the inability of our existing forms of government and social practices to resolve such problems. These human factors are all linked; unsustainable development and the environmental crisis are but two sides of the same coin.

Knowing the problem doesn't solve it

The physical phenomena involved, be they local or worldwide, are increasingly understood by scientists. Today, these phenomena can be forecast with enough accuracy to set the alarm bells ringing. Changing climatic patterns, for example, could lead to rising temperatures and sea levels which in turn would modify the agricultural potential of entire regions, submerge hundreds of thousands of square kilometres of coastal areas — where three-quarters of the world's population live today — and disrupt, maybe ruin, the lives of millions.

Humanity is therefore living with a paradox: it is certain that apathy or sporadic and incoherent explosions of activity will lead us to catastrophe, yet this certainty does not rid us of our impotence and paralysis. This paradox, at the heart of the environmental crisis, is so acute that it can't be explained by circumstantial factors, such as lack of funds, but rather by structural problems.

Environmental problems completely ignore borders, whether they be between nations or scientific disciplines: interdisciplinary approaches, involving not only natural sciences but also social sciences, and co-operation among communities of scientists throughout the world are the only way that environmental research can leap ahead.

Yet scientists who want to work like this are faced with major obstacles. Specialization and compartmentalization too often confine them to specific structures. And if they are willing to overlook such barriers, their research will be more arduous, successes given less recognition and their careers undermined.

A desert that used to be a sea. Photo: UNESCO

Furthermore, each day uncovers new and more complex problems in our environment, making its evolution ever more unpredictable. Scientific thought and institutions (non-scientific too, for that matter) do not function well in such conditions. They have always thrived on stability and "linear predictions," rather than rupture, surprises and sudden shifts in direction.

A further issue is that the accumulated body of knowledge is not adequately conveyed either to decision-makers or to the public at large — particularly by the media. Neither is it transmitted to the young through education, the environment being a marginal or insignificant concern in school systems. Along the way from a discovery to its practical application and popularization, the lines of communication get obstructed, each step a bottleneck through which information loses substance and relevance. The main reason is isolation; a kind of corporate mentality that renders impermeable research, politics, economics and education.

Mental blocks

If the current paralysis is due to indifference, then the environmental crisis sustains itself on a mix of blindness and selfishness. This, despite the knowledge that sooner or later, wherever we live, the crisis will reach us, though not all equally.

This attitude points to a mental block, a refusal to accept for ourselves the consequences of this crisis. There is blindness when we allow ourselves to believe that humanity is now above nature thanks to science, which we assume will solve everything.

There is selfishness when we believe in "everyone for themselves," when we dissociate the individual and the collective, the regional and the worldwide, and in particular the north from the south.

The income gap between industrialized and developing countries has become a yawning chasm; at the turn of the century the ratio was one to two, in the '50s one to 30 and today one to 50. Ninety-five per cent of all scientific and technical capacity is concentrated in northern countries. According to a recent study by the United Nations Development Program (UNDP), northern countries' blocks to free trade — a crucial element in world economy — deprive the south of at least $500 billion each year, 10 times the sum it gets in foreign aid.

Disastrous gap

The widening of the north-south gap is not only ethically unacceptable, it is also in the long term senseless economically, eminently dangerous geopolitically, and disastrous environmentally as it increases pressure on the environment in the south (through deforestation, desertification, urbanization, etc.) and, by extension, in the north. The latter cannot hide in a fortress whose walls would curb the flow of the millions of destitute southerners attracted by the wealth of the north, or would isolate it from the developing countries' environmental upheavals.

If, in the end, our impotence is the cause of the environmental crisis, then this reveals another crisis in our institutions, one that forces us to challenge their grasp of space and time, as well as the way they function and interact.

We should first challenge their grasp of space, because even though societies are becoming increasingly interdependent, and a global village is gradually emerging, and even though the origins as well as the consequences of the environmental crisis have worldwide dimensions, the planet is still divided into nation-states.

And none of these countries, powerful as they may be, can solve the crisis by themselves. This division and the sovereignty of each state thwart any effort that could be made on a planetary level. At the same time, new local identities (regional, ethnic, etc.) arise on territories that do not necessarily reflect actual borders. Too often, the state ignores such awakenings because of its remoteness, and/or opposes it with centralized willpower.

Nationalities must be transcended

Yet it is precisely among such newly formed human and geographical identities that ecological dynamism is most promising. In a word the nation-state, globally or locally, seems out-of-step.

Defense of the *territory* is not only a matter of geography. Institutional "culture," inside of a country as well as outside, prompts the construction and defense of a clearly delineated zone of activity surrounded by totally impervious borders. This institutional logic is diametrically opposed to the kind of thinking required by environmental management: lasting interrelationships among all institutions, whatever their type, whether concerned with government, production or knowledge.

Because all large public institutions have barely changed in the last 50 years we should challenge their grasp of time. Asked by political authorities to pursue short-term results, they cannot deal with the long-term priorities dictated by environmental action.

Finally, we should also question the way our institutions function: the mental attitudes and mechanisms that pervade them are often quite removed from the inventiveness, flexibility and openness essential to environmental action and development.

There lies the core of the crisis. Its analysis unveils many antagonisms: between, for example, the individual and the collective, nation and planet, north and south, isolation or interaction, selfishness or solidarity, specialization or interdisciplinarity, short-term or long-term, inaction or action, the linear or the unpredictable....

If we had to summarize all these thorny issues into one fundamental conflict, it would be the one that opposes the common destiny of humanity to divisions that riddle our societies; the predominance of verticality (synonymous with hierarchy and segmentation) against the need for horizontality — denoting conviviality and interaction.

Tackling this central conflict goes far beyond the issue of what means we have at our disposal. It requires us to re-examine and radically modify our ways of thinking and living, our modes of production and exchange, and the purpose and operation of all the mechanisms by which humanity is governed. It entails no less than a cultural revolution.

The scope of that task should not frighten us, much less paralyze us, because we do not have any other choice but to pursue it.

Francesco di Castri is environment co-ordinator for UNESCO (United Nations Educational Scientific and Cultural Organization). Every month UNESCO Sources *provides a wide range of information free of copyright so that other publications may make use of it.*